

THE CHINESE RECORDER

VOL. I.

JULY, 1919.

No. 7

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THE CHINESE RECORDER

Published Monthly at the American Presbyterian Mission Press,
18 Peking Road, Shanghai, China

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VOL. L

JULY, 1919

NO. 7

Editorial

China's Passive Revolution.

TOWARDS the recent national movement in China one may take an attitude based on a coolly calculating trade interest and declare the whole thing a pothor since it hindered the flow of profit; or one may declare that nothing good can come out of impulsive immaturity, and ignore it as far as possible; again, one might try to maintain a nervous neutrality because of its political implications, and only speak when forced to, to save oneself from being misunderstood; or one may take the position of constructive sympathy and, while not advocating boycotts and violence, be helpful rather than obstructive. This latter is what we have tried to do, for we believe there are sufficient elements for good in this movement to overcome, if guided wisely, any radical and solely destructive tendencies. But whatever one's attitude, the facts involved must be reckoned with. It was a vote by strike, inevitable because of the lack of a legalized avenue for the expression of public opinion; and it was a success in large part. There was back of it a more widespread sense of national solidarity and unified patriotism, than, so far as we know, China has ever before experienced. The absence of any outstanding leader indicated

the presence of a dammed up desire for national integrity that would have expressed itself before long whether the question of Shantung had arisen or not. It was a patriotic movement throughout. Rarely have we heard of a strike that did not center around less work and more pay. It was a movement which went far beyond the ideas and control of the original group of students and merchants and threatened in some cases most serious unanticipated consequences. Yet all returned to work except, most students, for whom the academic term was too far gone to permit of a satisfactory resumption of studies, without taking advantage of the opportunity to raise more personal questions. The various leaders showed sanity and restraint, with clarity of purpose, and all worked against violence—and on the whole successfully.

There was a moral tone about the movement which was striking; indeed, the purely political elements of the national situation became secondary and subordinate to moral ideas of national righteousness. The plans for the future of such leaders as we have met involve efforts to further promote these moral ideas. It was not a question of party politics—though a new party might easily come out of it if a commanding leader appeared—but an unprecedented moral upheaval, which moved with comparative quietness to its immediate end. One correspondent informs us that in Soochow tea-shops were the centers for the discussion of the necessity of strengthening the character of China's men. It was a new movement, producing a new unity, revealing a new force, and giving a new hope, for it means an articulation of public opinion never before attained in China.

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**Some Elements
in the New
Situation.**

STUDENT strikes have been common in China, but a strike nation-wide has not, we think, been known before. It is a new weapon which China is learning to wield, with the rest of the world, and for which we hope a substitute will be found with less "kick" and likelihood of "back-fire." For China, the new force thus utilized will not be lightly laid aside. Wise guidance is needed, or the little flames of aspiration may turn into a sweeping blaze whose end none can foretell. We have wanted China to wake up. She is waking,

and incidentally disturbing some other folks' naps! For the Christian forces in China a new situation is created—there is no precedent that will fit it. Individual Christians and non-Christians have been moved by a common feeling for a common cause and have worked together for one clear-cut issue. There seems to have been no discrimination on the ground of religion. While Christian organizations have hesitated to enter the movement, as such, yet some have been swept willingly into the current and most members have participated. Christian leaders have been in close touch with the movement and in many cases have been prominent. Christian prayers for China have been winged with new aspirations. We heard one such prayer which has not been paralleled in our experience; back of it was a new passion for national salvation. "It has," as one correspondent says, "introduced numberless individuals from all classes of society to the joy of being members of a common society; it has tended to help obliterate the break which has hitherto existed between the Church and society, between the school and society, and between all social strata." While Christians did not apparently take the initiative, nor churches act officially, on the whole, their influence has been an additional restraining and guiding factor. There is a closeness of sympathy between those in the Church and out of it which has welded a new bond of union. Both groups have realized that to be a good Christian means being a good patriot. There is a conviction that in some way, not quite clearly defined, the Christian Church must take a fuller part in promoting national righteousness. The Government and Mission schools are in closer touch with each other than ever before. The effect of this, and the new position of students, upon future mission education, should at once come under careful consideration. In one case the president of a Christian university was taken into consultation with the local Chinese Educational Association.

Above all, the Christian Church has a new idea as to the place of social service as an outlet for her spiritual life, which is a gain worthy of the temporary upset. In the face of these new factors—new at least in the sense of being nation-wide—what will be the position of the missionary? What re-adjustments must mission education make? How shall the Church fit into its new responsibilities?

**The Christian Church
and
National Movements.**

THE outstanding and new problem is, what hereafter should be the relation of the Christian Church to such national movements? The precedents of a dead past cannot settle the live questions of to-day. To covertly oppose it, or to meet it with indifference, cannot but affect adversely the relation of the Christian forces to the new sense of Christian patriotism. The old questions of the relation of politics and religion, of Church and State, are involved. The rediscovery of the social implications of the Gospel furnishes, however, a basis for a new solution to these old questions. We are glad to be able to give in this issue an article by Dr. C. Y. Cheng bearing on this important question. While we are not ready with a program, and are quite sure that the Christian Church should not participate in party politics, yet we are confident that in some way Christians as individuals, possibly as groups, must be active in promoting national righteousness and political morality. In some cases attempts on the part of Christian organizations to maintain neutrality found them charged with lack of patriotism—a charge which spurred them to declare themselves. A Church counted unpatriotic will be counted out. As a matter of fact, the Chinese Christians, so far as we have heard, have already decided this question by their support of and participation in the recent movement. Even if we wished we could not undo this decision. Their feeling of responsibility for promoting national righteousness will grow. The emerging problem is, how wisely to adjust ourselves and help the Christian Church stand for law and order based on national righteousness. Recognizing that the strike is a double-edged sword that cannot be safely wielded long by anybody, least of all by immature hands, we hope that the patriots, youthful or otherwise, may discover some safer way of assisting local communities to express their opinion on public questions. Especially do we hope it will not be necessary for Chinese youth to cease preparing themselves for life by having to do what older citizens should do.

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**The Missionary and
National Upbuilding.**

WHAT shall be the relation of the missionary to the recent and similar national movements in China? In a sense he is an alien; in another sense, owing to the altruistic motives

which led to his coming, he is more closely related to the Chinese than are other foreigners in China. Because of his relation to other Governments he will not want to act officially as a missionary, nor desire to induce his Mission so to act. The action of the Chinese Church will be settled by the Chinese; in the last analysis he can only acquiesce. But dumb acquiescence will create uncertainty as to his real attitude, which will not be helpful. Overt opposition will most effectively cut the cord of his influence among the Chinese, while direct participation may get him into trouble with authorities governmental and mission. What then can he do? While he may not wisely go on committees connected with these movements yet he can meet them or other groups, openly show his sympathy and give the benefit of his judgment on the moral aspects, particularly, of such movements. From partisan politics he will wish to keep clear, and on the question of government personnel he may wisely keep silent, yet he must be on the side of moral righteousness and let his influence count there at all times. In addition to personal contact and informal conferences, he may assist in the promotion of the discussion of national questions of moral significance among Christians. He might help a pastor to prepare an occasional address on some outstanding phase of national righteousness. He may take up the question with local leaders of how to so organize a community as to enable it to give proper expression to its opinion on public questions. This might mean a combined organization of business men, students, Christians, working in and through Chambers of Commerce and other organizations. Until an adequate franchise is granted some intermediary step like this is needed. In fine, there are many ways whereby the missionary may promote national righteousness in China without acting officially. Of all these advantage should be taken.

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THE CHINESE RECORDER during the last few months has been conducting a subscription campaign, whereby we have tried to reach everyone who has not yet subscribed. The response to our efforts has been very gratifying; the subscription list is at present higher than it has ever been before in the history of the CHINESE RECORDER. We have also received many notes of appreciation and occasional criticisms, both of which we value. It is more than ever true that every missionary should read the CHINESE RECORDER. The present issue is an illustration of how we are trying to put our readers in touch with Chinese ideas and movements in China as they affect Christianity.

Bring the RECORDER to the attention of your friends who have not yet subscribed!

Promotion of Intercession

MILTON T. STAUFFER.

"Thou art coming to a King,
Large petitions with thee bring."

On an outline map of China, put a small cross over every place which you have specially remembered to-day in your prayers. In this way visualize your *sphere of influence through prayer*. Are we perhaps too self-centered, too provincial, in our desires? Is our vision of need or our interest in the Kingdom too localized? What help, for example, do our prayers bring to Christian workers in far away Kansu; to the students now scattered far and wide over this country whose hearts have recently been touched with a new spirit of patriotism? What benefit to the mission next to ours, to the province adjoining ours?

When we consider large Christian movements and special forms of Christian service, how about our *sphere of influence through prayer*? Is it large or small? How many Christian leaders in distant parts of China do we sustain daily by prayer? Write down in a column, so that you can visualize them, the subjects for which you prayed to-day which have no close relation to your own immediate work. Do you have on this list the Chinese Home Missionary Movement in Yunnan, the fugitive Korean Christians in Manchuria, the returning coolies in Shantung, the famine stricken Miao in Kweichow?

Does your *sphere of influence through prayer* extend to other mission fields and so touch the whole world? We ought to remember Dr. Eddy in prayer during these days as he carries on his evangelistic campaign in forty cities of India. The native Christians of German missions in India and Africa, the Christian students in Russia, the Chinese emigrants in the Straits Settlements, these and other subjects come to one's mind.

A man's prayers are as broad as his vision and his love. How broad is that? We need breadth to our petitions. Our *spheres of influence through prayer* need to be enlarged. We lack joy in prayer because our desires are repeatedly too commonplace and relate too exclusively to our own affairs. Because our eyes are kept too close to the things of self, our interests are restricted, and our prayers are small. They run round in circles. They are characterized by generalities and repetitions that mean nothing. They lack freshness. They show no wide horizons. Lift up your eyes. "Ask," therefore, "and it shall be given unto you." There is exhilaration in *praying big*. China needs men and women who *through prayer* have powerful and far-reaching *spheres of influence*.

Contributed Articles

The New Mandarin Bible

A. H. JOWETT MURRAY

IT is now more than a quarter of a century since the Bible Societies, acting on the resolutions of the Shanghai Missionary Conference of 1890, undertook the preparation of a new standard version of the Bible in Mandarin colloquial; and the year 1919 will remain memorable in the history of the Chinese Church as marking the completion of that great task. In February of this year the Bible Societies were able for the first time to place the complete new Mandarin Bible in the hands of the many who have been eagerly awaiting its publication for so long. Our first thought on handling the new Bible has inevitably been one of great thankfulness to God that we have at last a version of the complete Scriptures in simple yet dignified language, which all who know letters may read and understand; and at the same time we need to express our deep gratitude to the Bible Societies that have financed and made possible this great undertaking, and to the translators, both foreign missionaries and Chinese alike, who have carried through the immense labour of translation. Of the original committee of revisers appointed in 1890 one only, Dr. Chauncey Goodrich, now in his eighty-third year, has lived to see the completion of the work.

In the new version the translators have aimed at giving to the Chinese Church a Bible which shall not only be free from the many inaccuracies of previous versions, but which shall be first and foremost a version for the common people. The new version is in *spoken* Mandarin, not Mandarin stiffened with some classical Chinese; and we should compare it rather with "Weymouth" or the "Twentieth Century New Testament" than with our English Revised Version.

The greater part of the Old Testament as included in the new version is now issued for the first time, but it will be found that the tentative editions of Pentateuch and Psalms already

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

published have undergone important modifications, and this is equally true of the New Testament as it appears in the new Bible. These changes have been made, as was explained by one of the translators, Dr. Spencer Lewis, in a recent article in the *China Christian Advocate*, as the result of a definite change of ideal on the part of the Translation Committee. In the original Union Version smoothness of style was deliberately sacrificed in favour of literal accuracy; whereas in the final review it was determined to aim at accuracy of meaning rather than literalness, and the translators sought to produce a version, simple, clear, smooth, and of a style that would appeal to readers of good literary taste.

All who have made any study of the new Bible are likely to have been impressed by the large measure of success which has attended the translators' labours. They have produced a version simple, dignified, and in parts marked by real beauty of style. Many on opening the book for the first time must have turned at once to some of those best loved chapters in the Old Testament such as Isaiah 6 or 53, which in the old version one was almost debarred from reading in public worship owing to the difficulties of the style; and have shared the same feelings of gratitude as they read the simple and beautiful rendering of the new version. We have indeed at last a Bible which we can freely use in Church and Sunday School with the assurance that all who hear or read can understand.

The Biblical scholars whom I have been able to consult, (and to whom I am indebted for much valuable help in preparing this review) are all at one in their expressions of high appreciation of the new version. The judgment of Dr. Fenn of Peking, given after a careful and critical examination of the Book of Amos, may be taken as typical: "In dignity and elegance of style the new version compares very favourably with the old; in perspicuity it is a vast improvement; in accuracy of rendering it is beyond measure superior." The Rev. H. B. Rattenbury of Wesley College, Wuchang, writes, "I have just been through Amos with a class, and am of opinion that it is a much easier version than the old one, and equally pleasant. This is the general impression wherever I browse,—that in the Old Testament, whilst literary excellence has hardly suffered, the book has been brought within the intelligence of the humble reader who previously had only brains enough for the New Testament."

As regards the changes introduced into the New Testament, all who will compare the new version with the tentative Union Version of 1907 will be struck by the number of small changes, in almost every case for the improvement of the style. Rev. T. Bryson points out that in five widely separated chapters which he has examined in detail, they run on an average into more than one change for every verse, and in many cases the language represents a return to the original Peking version. Yet while welcoming what has been done, many will regret that the changes have not been still more thorough going. Chinese Christians were slow to take to the Union Version when it was first published. They were critical of the style, alike as regards the foreignness of the idiom and the lapses into vulgarism which disfigured not a few passages. They welcome the removal of such expressions as 唧唧咕咕 from Luke 15:2, etc., or of 傢伙 from John 4:11, (to name but two). But the strange and needless literalism 看哪 for "behold" remains as a continual offence. And again, while in places much has been done to remedy the cumbrous literal translations of involved Greek relative clauses, which marred the first Union Version, the translators have not seen their way to make a clean sweep of this very un-Chinese literary device, (compare the change made in Eph. 3:20 and 21, with the revised rendering in Heb. 13:20 and 21).

From the standpoint of accuracy the new translation makes a great advance upon the old. The Union New Testament has been with us long enough for all engaged in Bible class work to have realized its great superiority in this respect; and the same is true of the new version of the Old Testament. Mr. Rattenbury writes, "The test of the new translation and its superiority over its predecessor lies I think in its use for the teacher. A few years ago I worked with a class of theological students through Swete's 'Holy Spirit in the New Testament.' In the New Testament quotations I found it reasonably possible to follow argument and quotation in the new version. The Old Testament was quite useless. Almost every point of Swete's was paraphrased and therefore missed in the old version, and the new had not begun to be published. This new version, though not faultless in respect of standard terms, instead of paraphrases, I find at least capable of being used in careful Biblical work. The Psalms I have now tested in College prayers for over two years, and have no hesitation in saying

that they are at length intelligible and incomparably clearer than the old version." My own experience fully bears out this estimate of the relative value of the two versions.

It can hardly be expected that a work so great will escape without criticism in respect of details. Probably not one of the translators would give his unqualified approval to the text as it now stands. Every disputed rendering had to be settled finally by the vote of the majority in the Translation Committee, and we have been told how sometimes after hard and long fighting for a certain rendering, one of the translators would have to stand that hard test of Christian character, of accepting a decision which did not match his desire or carry his judgment. So, almost every Bible student may have his regrets and criticisms as he studies the new version. He may regret that the translators have perpetuated the misleading terms 先知 and 說預言 for prophet and prophecy alike in Old Testament and New Testament, or again he may feel that in passages like Eph. 3:19 and Phil. 3:10, the deep knowledge of Christian experience is ill represented by 知道 and 曉得. It may further be questioned whether in reinstating the old horary terms instead of the hours of the clock the translators have not departed from their ideal of a Bible in modern spoken Mandarin.

A student desiring to note the characteristics of the new version of the New Testament could not do better than read Eph. 4:1-24 in the old Mandarin, the 1907 Union, and the present versions. The passage illustrates in verse 21 a point of criticism that might be brought against several of the latest changes, namely that the Chinese seems to have been "smoothed out" without reference to the Greek and a material point in the original has been lost, or the meaning changed. (Cf. Rom. 8:6, John 2:19 and 20.)

In a summing up of the new version Mr. Rattenbury has given such admirable expression to a thought which will be generally shared that it is well worth while, in conclusion, to quote his words in extenso: "On the whole my feeling is that this is the last and the greatest translation of the Scriptures where the burden of the work ultimately rests on foreigners, but that the final Chinese version will be very different, especially in the New Testament. It wants emphasizing over and over again that the ideal Chinese version can never come until Chinese translators arise (1) with a genius and a love for

Mandarin; (2) with a first class knowledge, not a mere smattering, of Greek and also of Hebrew; (3) with skill and practice in translation, such as some of the Commercial Press writers possess; (4) with an entire devotion to truth and the Truth. In the case of both the English Revised and Authorised Versions you have superb Greek and Hebrew scholars translating into a native English of which they are acknowledged masters. The final Chinese version will never come until we have *Chinese* scholars, deeply versed in the original tongues, masters also of Mandarin, translating into their own native tongue. It is for the Church to prepare her Hebrew and Greek scholars."

The Evangelization of China—A Symposium by Chinese Christian Workers

AS to the evangelization in China whether in large meeting or in personal works, two things are very essential to pastors and laymen—to be Christ-like and to have a Christian home. The proverb says: Seeing is believing. If we wish people to believe Christ we must let people see Christ. Pastors as well as laymen are representatives of Christ. Unless they represent themselves like Christ and reform their old homes like Christian homes, they can hardly win over any non-Christians no matter how sinful they are. The Christian message should be emphasized along these lines. After seven years' struggle between "Disloyalty" and "Patriotism"; "Corruption" and "Morality" which will win the sympathy and support from people?

WEN SHIH-TSING

1. I consider plain preaching, Christian living, united prayers, and a wholesome spirit essential to the adequate evangelization of China. Less machinery, fewer organizations, less waste of time in committee meetings and less union in outward forms also are essential.

2. To emphasize the sacrificial death on the cross and the resurrected power—that is to say to present Christianity from the standpoint of self-sacrifice rather than personal gain, and the power to live honest lives and the power that is able not to sin.

3. Chinese leaders should be encouraged to take the leadership in the campaign. Let them formulate plans, suggest workers and distribute funds with the approval of the more experienced workers either foreign or Chinese, instead of the foreigners formulating plans in a foreign language and then submitting them to the Chinese for adoption and for working out. On the other hand I think it is a question as to who are considered as Chinese leaders by the missionaries and who by the Chinese themselves.

4. If the above policy could be carried out the problem of self-support will naturally solve itself. Money will come if lives are given to the work.

MALI LEE

I believe many of us are agreed that if China is to be evangelized at all, it must be done by the Chinese themselves. But the important question is this, How are we to prepare the Chinese Christians to undertake such a task? As means towards this end, it seems to me, there are three essential steps:—

1. The Chinese leaders must be allowed to take a more active part in the administration of church affairs. They must be given greater power in the matter of finance, etc. Given such powers they will become more enthusiastic and energized; otherwise they will be, as usual, inactive, irresponsible, and servile. The Chinese are ready not only to advise but to initiate, if they are given a chance.

2. We must secure better men to be pastors and preachers. This may be done through raising the pay of the church workers. As long as the Chinese are poorly paid we will continue to have only second class workers. As a result, there is a difficulty of securing men to enter the ministry as a profession.

3. To encourage the establishment of independent churches among the native Christians—independent churches entirely managed and supported by the Chinese themselves, similar to the Cantonese Independent Church in Shanghai and the Chung Hua Christian Churches in Peking. The members of these churches seem to take special pride in their membership and in most cases work harder for the cause of Christ. Moreover, many Chinese are apt to consider a church established by foreign missionaries as something foreign and hesitate to connect themselves with it. But such a drawback is removed in the case of a native independent church.

T. L. TONG.

China needs a Savior badly. The only way of saving China to-day is by evangelization. We, therefore, ought to find a way to present the gospel to the present and future generations. The two following suggestions are based on my personal experience and judgment:

I. The present method of evangelization should be that strong Chinese leaders ought to do evangelistic work themselves. Most sensitive people do not like to accept Christ because they see foreigners preaching and feel Christianity is a foreign doctrine. If we could have a group of strong Chinese, like Dr. C. Y. Cheng, Dr. W. P. Chen, Mr. David Yui, and others, organized as a travelling evangelistic band to help all churches in conducting special meetings, the result will be better than if the meetings are led by foreigners.

II. The future evangelization of China will be by means of primary education. Children are the best soil for the gospel seed. If we could raise several millions of dollars for the establishment of proper primary schools in every place where a group of children are our nation would be a Christian nation in fifteen years. All the children are in our hands now; the future evangelization of China will be in their hands. If we wish to hold all children for this future evangelistic effort, we must start the campaign right away. As soon as the government starts universal education, our chance will be lost.

T. E. TONG

If China is to be saved at all, her sons and daughters must do the work. Missionaries have done much in cultivating a new civilization and spreading the gospel among the people. Great and many have been the results of their labor in the fields. However, we all know that Christianity has not made its way into the minds, hearts, and lives of this people as it should have been although Christianity has been in this country for over a hundred years. To-day we find that a majority of the population still cling to the old faiths. Why? To me the main reason is this—the native workers heretofore have been those who have received poor training or no training at all for their work. The idea that any one who is not good in any special line of work can be a Bible worker or evangelist is still prevalent in some churches in China.

The day is dawning in which Chinese Christians are beginning to feel that the evangelization of China is to be

adequately done must be carried on by Chinese who are well educated and trained and are willing to consecrate their lives wholly to this important and noble work.

V. P. SZE.

When I think of this movement "the evangelization of China" one question always arises in my mind, that is, how are we to commence such a momentous undertaking. Are we going to build our foundation upon the rock or upon the sand? What class or classes of people should we approach first? What quality of men should be entrusted with the task?

Recently the literate class was said to be the most open-minded of all classes. It is undoubtedly a fact that their minds have been revolutionized by the progress that is going on to-day. This class of people should be approached first of all. They have a well established prestige among the people which serves as a good basis to begin with. Furthermore relatively more time and energy should be devoted to children than to their elders.

But who among the literati should bear this weighty responsibility? Naturally men of integrity are most qualified for the task. But as I am confined to the question relating to our people I believe that whosoever is determined to spread the good tidings should beforehand have really the truth in his heart. He must be a man who is willing to sacrifice and to reveal Christ in his manhood. Not merely to preach but to do, is his responsibility. He must not lose faith in God in time of adversity.

With the closing of the terrible world conflict the principles of justice and that might does not make right have stood out pre-eminently. China has never believed in sheer force. For this campaign we should proclaim that it is this very truth of which Christianity seeks to convince the world. We should herald the age of the Brotherhood of Mankind and the Fatherhood of God. For those who are affected by the invasion of the Western ideals into China we should lay before them the happiness of a Christian home life relieving them of the strain of wavering between old and new standards of morality.

The introduction of Christianity into China has begun but now the movement should be under the leadership of the Chinese themselves. Foreign missionaries can scarcely do more

than what they have done. To reach every individual in China requires an understanding of the inner life of the Chinese. It is only the Chinese that understand the Chinese.

TSHI MO SENG.

In this short symposium on such a big subject—the evangelization of China—within a limited space, one can not do better than by just giving answers to the questions proposed.

I. What do you consider essential to the adequate evangelization of China? Opinions will be hopelessly diverse as to the essentials for adequate evangelization of China. But the following, according to my humble opinion, should be given consideration:—

(a) *Trained Ministry*—Nothing can be accomplished if there are no capable leaders, these are so sadly lacking at this juncture.

(b) *A Great Revival*—There must be an inflow before an outflow can be expected. If the Church is dead, no living message can come from her. My opinion is that the Church in China is not very much alive. She badly needs a great revival.

(c) *United Effort of all the Missions*—Let it be clearly understood that the division of the missions is largely the cause of this unprogressive state of the Church. The Church is Christ's Body and to break that Body into pieces is nothing less than sin.

(d) *Extensive Work*—Christian work is unevenly distributed at the present. Some cities and towns are crowded with churches, chapels, educational institutions, hospitals, and dispensaries. Every denomination seems to strive for a place. One cannot understand why the missions will not think of extending their activity to places that are unoccupied or insufficiently occupied.

(e) *Well-planned Campaigns*—The best way to reach the masses is by holding mass-meetings, to approach the higher classes doing personal work is most important.

II. What in the Christian message might be properly emphasized at the present juncture? At the present juncture, we are in danger of making too many "patriotic appeals." The result has been that many believe more for national salvation than personal salvation, and accept Christianity for Christ. This should be corrected as soon as possible. The way to do is

to preach "sound doctrine," and not words that are simply pleasing to the ears.

A good antidote would be to emphasize in our message "the work of the Holy Spirit in the application of the Atonement to Man's Salvation"! This will of course include the plan of salvation. How I wish the subject might be popularly preached in plain words and simple illustrations! Don't be dogmatic!!!

III. What is the place Chinese leaders should have in such evangelization? With no apology, my opinion is that the Chinese leaders should be given the first place in such campaigns. Let the missionaries assist and help to plan behind the screens.

IV. What if any is the relation of such a campaign to self-support? The relation is vital! Duplicate the Pentecostal Missions as recorded in the second chapter of the Book of the Acts, you will find Christians willing to lay their possessions at the disposal of the Church. Thus the Church of China will be a self-supporting Church.

E. S. YIN.

The Evangelistic Outlook in South Fuhkien

H. W. OLDHAM.

THE growth in church membership in South Fuhkien during recent years has been very small. The returns made annually at the Church assemblies brought forth numerous expressions of regret and sorrow that the increase in church membership was so slow. The Secretaries of the Mission Committees at home have also referred to it, asking why the number of new members was proportionately less than in earlier years. This article is not intended to be an enquiry into the reasons for this fact of retarded growth, but will rather show how in the last two years an apparently fortuitous, yet as we believe, Divinely guided combination of events and circumstances, have brought about a more hopeful and promising outlook.

Nearly two years ago a number of missionaries were assembled in Amoy in a Conference discussing what could be done for the Chinese pastors and preachers in the matter of Bible teaching. Local gatherings for Bible study had not proved successful, and it was suggested by some who were present that

a Conference of all the pastors and preachers in the South Fuhkien field would be of much greater inspirational value than the sectional and poorly attended Conferences which had hitherto been held. No one was prepared, however, to take the lead in organizing a large Conference. It would have to be held in the summer. Missionaries were tired at that time, and in need of a rest. There would be heavy expenses. One and another difficulty was raised, and the proposal was in danger of being thrown aside as impracticable. Finally, however, it was agreed to ask the missions to appoint representatives to a Union Committee, which should have as its Chairman the Secretary of the Y.M.C.A., Mr. T. M. Elliott.

The proposal came to Mr. Elliott as a complete surprise, but after prayerful consideration of the matter, he felt that he could not refuse the task. A detailed story of the preparations for the Conference would reveal many instances of answered prayer, and of difficulties overcome through faith in God. But let it suffice to say here that in spite of the disturbed state of the country owing to civil war, over one hundred delegates gathered in Conference in July 1918, and those who came bore unanimous testimony to the extraordinary value of the meetings. Hearts were searched, sins confessed, new decisions made for the future, and most important of all, a beginning was made in organizing a five years' evangelistic campaign to cover the whole South Fuhkien field. The evangelistic zeal of the delegates was greatly stimulated by the addresses given by the Rev. D. McLeod of Formosa, who had been doing in his own district with conspicuous success the kind of work which had been too much neglected in South Fuhkien. The visit of Mr. Buchman to Amoy at the end of 1917 had also no little influence in preparing the way for the appeal made at the Conference. The Conference decided to bring the question for the five years' evangelistic campaign before the annual church meetings of the Presbyterian and Congregational Churches at the end of the year. During the autumn a small Committee of Missionaries under the leadership of Mr. R. A. Rogers issued a small pamphlet in Chinese outlining the proposals for an evangelistic campaign and urging its importance in earnest and forcible words. The proposals received official sanction at the annual church meetings, and Committees were appointed to carry them out. It happened, moreover, at these annual meetings that the two Chinese Churches in South Fuhkien, the Presbyterian and

Congregational, decided to unite to form one church. This had been under discussion for several years, and had no direct connection with the Evangelistic Campaign, but it proved to have a very practical and helpful influence upon the latter, as it enabled the two Evangelistic Committees which had been appointed, to coalesce, and to carry on their work from the very beginning as a single Committee.

The general methods to be used in the campaign are not different from those employed in other fields. The South Fuhkien area is divided into nine districts, in each of which there is an evangelistic Secretary, who is in correspondence with the Central Committee. It is proposed in each district to organize series of evangelistic meetings, lasting from ten days to a fortnight, in the large cities and towns. Each district will also be divided into a number of smaller districts, containing one, two, three or possibly more churches, the pastors and preachers of which will work together in holding monthly evangelistic gatherings, for four or five days in succession, at various places within their district. Each congregation will also be held responsible for evangelizing the area round about itself within a radius of ten "li." A Chinese pastor has been set apart to give full time to itinerating amongst the churches, stirring up the Christians, helping in evangelistic meetings, and seeking to leave behind him in each place which he visits a simple organization for permanent evangelistic work.

This outline of organization and methods appears much more complete on paper than it is in reality. In some districts little or nothing has yet been done, and the lack of evangelistic zeal from which the churches have too long been suffering is still a serious and wide spread hindrance. It is for this reason that great importance is attached to another Conference of pastors and preachers to be held this summer from July 4 to 13. This article is written in the hope that some who read it may join in earnest intercession for this Conference, that the Holy Spirit may come to reveal the Lord Jesus Christ in His passion for souls and in His saving power and to move the hearts of the church's leaders to yield themselves to follow the Lord as He leads them out into evangelistic enterprises. It is not enough to have organization, nor can a church be galvanized into permanent activity by the appeals of a few earnest spirits. The life-giving breath of the Holy Spirit can alone enable for effective evangelism. In some districts the influence of the

church upon the surrounding heathenism is so small, and the numbers gathered in are so few, that the pastors and preachers have become discouraged and have almost ceased to believe that through their preaching souls can be won. There is needed a new vision of Jesus Christ, in His omnipotent power, and a new faith that "he that believeth in Him shall do the works that He did, and even greater works than these." Come, Holy Spirit, and show the Church anew what miracles of grace the Jesus Christ can work through the faith and prayer of His people!

Preach the Word*

[Notes of an address delivered at the Nanking Theological School on March 16th, 1919, by Mr. Leland Wang (王 載) a member of one of the oldest and most prominent families in Foochow, and married into another. He was won to Christ by the personal efforts of his bride, who in turn had been won by personal work in a girls' school.

When in the Naval College in Nanking, he led ten fellow students to Christian life, organized an enthusiastic Bible class, and promoted other efforts for government school students, including a Y. M. C. A. in his own college. He has acquired a wonderful knowledge of the Bible through daily reading early in the morning. Before marriage he was very dissipated, but is now of blameless life, while preserving the charm and courtesy of his social class.]

MY address to-day is based entirely on the Scriptures, with little addition of my own. Formerly, I looked upon mission schools, hospitals, and such like institutions as the essence of Christianity; but now I know that the true spirit of Christianity lies in something deeper than these.

In the Acts of the Apostles, in many places, we find this true spirit—the old indestructible spirit of Christianity stated in clear terms. Take for instance these words "Paul and Barnabas men who have hazarded their lives for the name of our Lord Jesus Christ" (Acts 15:26) or again "I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the Gospel of the grace of God" (Acts 20:24) or again "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 20:13). This, then, is the true spirit of Christianity. Now, "the Lord seeth not as man seeth; for man looketh on the outward appearance but the Lord looketh on the heart" (I Samuel 16:7). We therefore

* Translated by Joshua Vale.

must examine ourselves and see if we are actuated by this spirit or not. Although the preacher declares that "all is vanity" yet our labour in the Lord is not in vain (I Cor. 58:15). My own position is the more I labour the more satisfaction I get; the more I labour the more joy and glory I receive. This, however, is not the joy and glory of the world. It is from above, the "fulness of joy," "the crown of life," "the crown of righteousness," "the incorruptible crown" spoken of in the Scriptures. Thus Paul was able to say:—"I take pleasure in weakness, in injuries, in necessities, in persecutions, in distresses, for Christ's sake" (II Cor. 12:10).

For a man to truly know the grace of God, and not be willing to witness for Christ is an impossibility. Can water, at the boiling point in an engine, not expand? When the powder in a shell or a cartridge has ignited can the shot or bullet not be expelled? If it were not expelled the gun would burst and do damage to the one who fired it! It is thus with the Gospel. Hence Paul says "Woe is me if I preach not the Gospel." You remember that when Paul and Silas were put into prison they sang praises to God in the prison. What was there to sing praises about there? It was because of the cross of Christ, as Paul puts it: "God forbid that I should glory save in the cross of our Lord Jesus Christ." They praised God because they were filled with the Spirit and could not help themselves!

Here, then, the true spirit of Christianity is manifested and shows what Christianity really stands for. It enables men to praise God under all circumstances, and to preach the Gospel without ceasing. Even if they have to forfeit their lives they will still praise God and witness to the Truth. If such men were not filled with God-given power how could they do such things as these?

I have only been a Christian for about two years. Formerly I was greatly opposed to the truth. On one occasion someone presented my father with a beautifully bound copy of the Scriptures, but he would not read it. I took this Bible and used it as a stamp album thinking that I had put a useless thing to a useful purpose! At that period in my life I did those things I ought not to have done and left undone those things I ought to have done. Now thank God I am delivered from sin and am a new Creature in Christ. David said: "The Lord hath dealt bountifully with me." Paul said:

"Though I was before a blasphemer and a persecutor, how be it I obtained mercy?" These two statements exactly describe my case. Because the Scriptures declare that: "Where sin abounded grace did more abound."

Thus moved by the overflowing grace of God I am willing to give up life and everything for his sake. David says "All things are of God." If therefore we even give up everything this is no more than we ought to do. I now have made up my mind to preach the Gospel daily—either by word of mouth or by my pen. If a day passes without having done this I cannot sleep. God has not made our mouths simply for the purpose of eating or idle talk. The important thing is to preach the Gospel as Paul says: "I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in an unknown tongue."

As to myself, whenever I write a letter I write a portion of Scripture on the envelope so that the postman and the receiver may see the Word of God. This also helps me to remember portions of Scripture. Two of my most intimate friends are also so doing. This way of using what I formerly regarded as a "useless thing" is much better than using it as a stamp album, is it not?

Every Thursday I invite some one to preach to my neighbours, who gather in the afternoon in my own home; and in the evening I invite my fellow students to come and listen; and not a few have been converted. To the Lord be the power and the glory! We ought to be full of praise and thanksgiving to God for these opportunities.

If we really want to save China and extend Christianity in this land we must lead men to believe in Christ. But if there are no preachers how can men believe? Now, it is the business of believers to preach the Gospel; but the task of stirring up the Church to do this work rests with the leaders. You, brethren, are the leaders of the future, and what a great responsibility you are undertaking!

As you daily study the Bible and theological books in preparation for your future life work, you should realize that you are chosen from amongst the Lord's people, you are his special vessels to be pastors of his people. What a privilege is yours! At the present time there are some 400,000 Christians in China, about one per 1,000 of the population, with the remaining 999 without hope of salvation!

Christ said: "The good shepherd gives his life for the sheep." If we do not give our lives in order to save them who will save them?

Buddha said: "If I do not go to hell who will go there"? Is it possible we lack this spirit which animated the Buddha? Once upon a time a certain pastor, after a hard day's pastoral duties, was feeling very wearied and tired. That evening a number of people came to hear the Gospel but he excused himself asking someone else to preach to them. When he had retired upstairs to sleep he suddenly realized the sad condition of those Christless souls below. Bursting into tears he said, "How can I go to rest whilst all those souls are seeking to know the truth?" With this he went back to his church and preached till midnight. The next morning he was found dead in his bed! Such zeal for souls was truly wonderful, similar to that of Paul who said: "For whether we live, we live unto the Lord; or whether we die, we die unto the Lord." Do we one and all possess this spirit? If we do possess this spirit there will be no fear as to the growth of the Church or as to its bearing fruit, as Christ himself said: "Except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die, it beareth much fruit," and as Paul too has said: "That which thou thyself sowest is not quickened, except it die."

Christ also said: "Every branch that beareth not fruit, he taketh it away; and every branch that beareth fruit, he cleanseth it, that it may bear more fruit."

Now if we really want to bear fruit we must be diligent and not lazy, we must be zealous and suffer hardship, having the "dare to die" spirit. An ancient Chinese saying has it: "That the scholar will give his life for his friend." Christ gave his life for us. Shall we not give our lives for Christ? Christ shed His blood for our sins. Shall we not resist sin even to the shedding of blood?

K'ong Ming said: "To bending my body and exhausting my energy (in the service of the state) only death shall put a stop." K'ong Ming was thus influenced because Lui Pei had shown him repeated favors. Christ has promised to be with us even to the end of the age. How can the favors of Lui Pei be compared with this?

Should we not also "bend our bodies and exhaust our energy" in Christ's service? In Revelation it is said "Be thou faithful unto death." Christ himself also said: "He that

losest his life for my sake shall find it." From this we gather that it is necessary to have the "dare to die" spirit if we are to inherit life eternal. The Philosopher Suen said: "Put yourself in the place of death if you wish to live." And we are told Han Hsin "set the battle with his back to the stream," and that Hang Yu "broke the camp cooking pots and sank his boats." These things were done in order to imbue their soldiers with the "dare to die" spirit and thus gain the victory. In the fight for the Kingdom of Heaven we, too, must have a like spirit!

Saul said to David "Only be thou valiant for me, and fight the Lord's battles." Paul said to Timothy: "Fight the good fight of the faith," again: "Suffer hardship with me, as a good soldier of Jesus Christ." Let us therefore as good soldiers of Jesus Christ put on the whole armour of God David said: "The Lord is my light and my salvation whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid."

Therefore, brethren, let us boldly go forward and not turn back from fear.

General Tsih Chi Kuang of the Ming dynasty issued an order to his troops saying: "Anyone who in the thick of the fight turns back will be put to death." In the fight which ensued his only son out of fear turned back in the battle. When his father heard of this he had his son put to death.

Our great general, Christ, also has said "He that putteth his hand to the plough and turneth back is not fit for the Kingdom of God." We must be real followers of Christ. Praying without ceasing, trusting the Lord, and not to our own understanding.

The Scriptures say "Behold I come quickly, and my reward is with me to give to every man according as his work shall be."

Therefore let us be anxious for nothing, but constantly on the watch and prepared, by casting away everything that would hinder and regarding everything as refuse in order to win Christ. Let us seek only His Kingdom and give ourselves to prayer and the preaching of the word. Let us go on to perfection! Let us be holy, blameless sons of God; the light and salt of the earth! For in a little while the coming one will come and will not tarry. May we all, body, soul, and spirit, be preserved unto the coming of our Lord Jesus Christ without blame.

The Chinese Christian Church and National Movements

C. Y. CHENG

FOR the first time in Chinese history the educated and patriotic young sons and daughters of China have publicly manifested their love for their country in a remarkable and, in general, orderly way. What they have done and the way they have done it commanded not only the respect and admiration of all lovers of China, but have won for them a real victory in persuading the government to yield to at least part of their desires. The movement was originated by the students in Peking including those of Christian institutions. The initial outburst came soon after the news reached China from Paris stating that China had failed at the Peace Conference to secure from the Allies a decision on the Tsingtao question favorable to her interests, instead a decision was reached whereby Tsingtao is to be given over to Japan who promises eventually to return it to China.

But people in this country knew well enough that promise and practice do not always keep in good harmony and consequently the students in the capital immediately stood up as one man and demanded that the Government should see to it that Tsingtao should be directly returned to China, and that pro-Japanese officials at least should be dismissed from office without delay. Among the many traitors, or "National Thieves," (國賊) as they were so mercilessly called in Chinese, three names were specially mentioned, viz., Tsao Ju Lin, Chang Tsung Hsiang, and Lu Tsung Yu.

After being refused an entrance to the legation quarters in Peking where it was hoped they might receive a sympathetic hearing from the representatives of friendly nations, the students turned toward the residence of Tsao Ju Lin in the east city of Peking, with whom they desired to have a face to face talk. As a result of this visit Tsao's house was burnt down. It so happened that Chang was visiting Tsao at the time of the students' visit. Tsao realized the seriousness of the situation and was clever enough to make his escape. Chang, however, was left behind and was roughly dealt with by the host of indignant students. Since then the students of middle school and college grade in many parts of the country have joined in a patriotic

movement which finally brought about a general strike of government and mission students. This was later followed by a movement among the commercial classes in many of the leading cities, and a determined boycott of Japanese goods was begun in the whole country. Seeing the seriousness of the situation President Hsu Shih Chang issued a mandate accepting the resignations of the three men who were universally regarded as arch traitors of their country. While the students have gained their first point in the dismissal of these few officials, the important part of their work is by no means finished, for this movement deals with large problems, so large in fact that the whole future of China is involved and affected. We have all passed through those eventful and anxious days with deep concern, and our hearts were filled with both joy and fear. We rejoiced, on the one hand, to see such an expression of genuine patriotism, and the orderly way in which the whole movement was carried on. We were, on the other hand, not unconscious of a stronger hand somewhere unseen working in our midst to suppress and oppose.

As the Christian Church stands for truth and righteousness and helps in the development of true democratic ideals it naturally welcomes such a spirit as that which has prompted the movement. We are, therefore, not at all surprised to learn that some Japanese periodicals have openly attacked the Church, accusing it to be at the bottom of this movement which of course did not look upon Japan with a friendly eye. We do not deny the fact that the Christian Church is in sympathy with the patriotic spirit of the young men and women of China, though it does not in any sense take side in party politics. We do not believe that the Church should mix itself up with party politics, and the sentence, 政教分離, is a household saying to every Chinese Christian. But when it comes to questions of national righteousness and justice the Christian Church has indeed a duty to perform which it should not and cannot possibly ignore. We are happy to say that many Christian students have taken part in the movement and some have even suffered for doing so. We are proud of our students for their courage, heroism, and sacrificial spirit.

Now let a word be said to our fellow Christians in Japan. The recent demonstration of a patriotic spirit in China is not a movement against the Japanese people. It is a movement only against their Military Masters and the selfish high-handed

methods they employ in their dealings with China. We believe that our fellow-Christians in Japan share with us the opinion that the Christian Church should always stand for righteousness and justice, and against the idea that might is right, or that indiscriminate use of military force is justified. Our opposition to militarism is not to be limited by national boundaries. We take the same attitude against such in any country including that of our own, because we believe it is one of the greatest hindrances to the world's progress and a great danger to mankind. We believe it is our duty as followers of the Prince of Peace to do whatever is within our power to fight against this militarism until the victory over it is completely won. We wish to make this point very clear so that the conflict will not be regarded as that of one nation against another but rather as one of right against wrong. This spirit was clearly shown during the recent patriotic movement of the students. While the hostile feeling of the Chinese people towards Japan's iron hand over China was intense yet, generally speaking, no violence was inflicted upon the Japanese people resident in China notwithstanding the fact that some unwise Japanese seemed to court such.

It may be safely said that the majority of our European and American friends in China were in sympathy with our students. They appreciated the spirit which prompted the movement and admired the orderly way in which it was controlled. They rejoiced to see true democratic ideals put into practice, and as a result to-day public opinion in China can no longer be suppressed or even ignored. They foresaw in this movement the future growth of the People's Kingdom in the Orient, which will mean much to the welfare of the whole world. Their words of advice and friendly criticism were readily listened to and gratefully received by the patriotic students. For all this we feel exceedingly grateful.

Notwithstanding all this there were some, though in the minority, who looked upon the movement with suspicion and even opposition. They thought it was a rebellious movement which should be immediately suppressed by force. They thought it was a five-minute movement and nothing more than child's play. They feared it might become an anti-foreign movement, something of the Boxer type of 1900. With all kindness and friendliness we wish to declare that we do not agree with such an opinion. Those who understand China

know how bitter has been the feelings of the Chinese people against the ill-treatment by their stronger neighbour and how patient they have been. China has long endured things which no other nation would endure; she has "eaten bitterness" with unusual patience and reserve.

Since the real idea of the League of Nations was made known, all intelligent Chinese have been given new hope. They believe there is still a chance for China. Militarism has been thrust into the background and weaker and smaller nations are given a chance for self-determination. With great expectation every eye turned to Paris and every ear listened to its deliberations and decisions. Delegations representing many interests have been sent to Paris in order to gain the desired end. But suddenly the news came that Tsingtao was to be taken over by Japan. What would the world say if China took no action in time of such national shame? Could China be regarded as an independent nation if she kept silent regarding such a great crisis? The strikes, the boycott, etc., are but the expressions of a deep feeling of love for China. Try to put your own country in such a position and then the reasonableness and right of the recent movement will not be difficult to understand.

We do not wish the strike to go on for ever, nor do we desire that the unfriendly relationship between China and Japan should never be improved. We certainly hope for the day when these two nations will be on most friendly terms and no more dissatisfaction exist between them. But in order to get such a lasting peace we must try our utmost to remove those things that have been the cause of the trouble. The spirit of patriotism is of such value that it cannot be measured by length of time, or any one particular action.

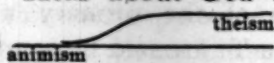
To accuse the movement of being anti-foreign shows that whosoever says this is not well versed in things Chinese. Although China has made no remarkable progress during the last decade or two, it cannot be denied that she has certainly got beyond the stage of making trouble like that of 1900. We believe the brave stand taken by the students is a healthy sign of China's growth which should be supported by all lovers of peace and justice irrespective of nationality. The world is fast coming together and we have to think and act not only nationally but also internationally, and to work unitedly, not always perhaps in organization but in spirit, for the betterment of mankind.

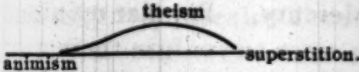
China in her struggle for national existence needs the help of all her citizens especially those of the Christian faith, not because they are better men and women, nor because they are more able than their fellow countrymen, but because they have Christ to rely upon and the Word of God to follow. We therefore believe that the Christian people in China should have a big share in developing the country. To neglect such a divine duty is a sin, and to shrink from such a responsibility is cowardice. We believe that the Christian Church should be the guide of the public conscience, and should steadily seek for the betterment of the intellectual and moral condition of the people. Under a Republican form of government enlightened public opinion should be the real ruler of the nation. During the last few years China has put up the sign-board of the People's Kingdom, yet, strictly speaking, there has been very little realization of what a people's kingdom ought to be. The voice of the people has indeed been weak; and even weak protests have often been suppressed. So we believe that Chinese Christians should take a leading part in real patriotic activities, and in upholding true democratic ideals. This is not, as we have said before, to suggest that the Church should become a political party, but it is its duty to seek and work for the salvation of the individual, the society, the nation, and the world.

Let us not only hope for China's greatness and prosperity but for her purity, honesty, and justice, which should form the foundation of the nation. Let us rejoice not so much in the boycotting of Japanese goods and the strike of the students and merchants as in the growing public consciousness of China's danger and in the growing spirit of patriotism now emerging. Let us pray not for occasional outbursts of enthusiasm and emotional outlets but for a well-balanced, sincere, and lasting effort for a better and stronger China. Fellow-Christians of China! We are called to perform a great and glorious task which requires the best that is in each one of us, and by the grace of God it will surely be accomplished!

Some Chinese Ideas of God

FRANK RAWLINSON

THE purpose in this study, is to find out something of what the Chinese mind has thought about God; this will take us back to the dawn of Chinese history for even there evidence is in hand to show that God was not unknown. Our test of this knowledge will be not methods of worship, nor the sharpness of the Chinese differentiation of God from other, either imagined or real beings, but their ideas of His personality and character. The knowledge of God in China, has fluctuated. Some think, indeed, that its climax was in the past. Dr. Mateer, for instance, says, that "it is already in the early stages of decay when we first get into touch with it." We must, to begin with, make a clear distinction between Chinese ideas of God and the popular knowledge of Him. Chinese thoughts about God have shown a certain amount of progress: but the popular knowledge of Him has at the same time deteriorated. Ideas about God have followed a curve, something like this ; but popular religious knowledge, including that of God, a curve like this

 Intensively some peoples' theistic knowledge has deepened: but extensively for the mass of the people God has become increasingly remote and vague.

For some reason the right to approach God came to be the almost exclusive prerogative of "superior men," statesmen and rulers. That this took place early is indicated in two statements in the *Li Chi*, (1) "The Son of Heaven (Giles—Son of God) worshipped Heaven and Earth; the feudal princes worshipped the mountains and rivers; the people worshipped the spirit of the dead." (2) Another reference to this custom, from the same source, is quoted by Dawson in "Ethics of Confucius," "It is only the sage who can sacrifice to God." This assumed prerogative has done much to prevent the development of popular knowledge of and dynamic realization of God in China. This restriction has not, however, gone unchallenged. Mencius, champion of democracy, said, "Even the evil-doer if he purify his heart, abstain from evil, and cleanse his body may serve God." This sage recognized that character alone, apart from social status, is the prerequisite for approaching God.

Chinese thinking about God has been somewhat disjointed. There have been apparently no theologians in China and hence no strictly theological treatises. This corresponds to the situation in early Hebrew thought. Both Hebrew and Chinese early ideas about God are found in references to Him scattered throughout records historical in character. In the Canon of History, considered the oldest Chinese book, the term Shang Ti occurs twenty-five times, and in the Book of Odes about twenty times. Later references to God under this and other terms are more scattered. The existence of those also in China who have tended to argue for atheism is confirmation of the fact that the Chinese have thought about God. The references we shall study will show what ideas of God were in the minds of some of China's leaders.

To offset debate we may admit that the background of Chinese religious thinking is colored with polytheism and animism. For instance in the Yuan Chien Lei Han, a commentary by K'ang Hsi, we read (天神貴者太一太一佐曰五帝) "The most exalted 'God,' in heaven is the primary unity": the assistants of the primary unity are called the "Five Ti." These five Ti are said by some to be the spirits of the five elements, or the five planetary gods corresponding with Jupiter, Mars, Saturn, Venus, and Mercury. Popular opinion, untaught about God, has tended even more to confuse these and other mythical or imaginative divinities with Shang Ti than is done in the preceding quotation. This confusing of the supreme being with these mythical creations has also been opposed. In the T'ang dynasty (A.D. 618-905) Chang Sung Wei Chi (長孫無忌) wrote a short essay (昊天上帝及五帝異同議) in which he said the Five Ti are not the same as God. This was probably in reply to the conclave called in the second year of T'ai Shih which said that the Five Ti are Heaven; since although there are five names there is only one God. Here Heaven is used in the sense of God the justification for which will be more evident later. Of the recognized superiority of Heaven (God) Yuan Chu'eh (circa a.d. 1295) says, "Since there are not two Heavens the Five Ti cannot be called Heaven." What we seem to have here is a monotheistic conception in the minds of some over against a polytheistic background in the minds of the many: the idea of God becoming vaguer for the mass as the gods multiplied in their minds. The fact, however, that God, whatever the term used, is spoken of in connection with the

"gods" or religious entities does not invalidate the conception of God as such. There can be recognized in the references yet to be given one Supreme Being who is served by spirits and sages and sometimes as some think by other gods. But there seems to be a clear distinction between the spiritual and the material so that this Supreme Being transcends the material. These ideas of God—or these enlarging ideas of God—rise like mountain peaks above a turbid sea of thought in which are mingled, even to this day, spiritism, paganism, and animism.

That there is a knowledge of a Supreme Being embedded in the thought of the Chinese is seen from an old prayer used by Taoist witches in curing sick people. This prayer is chanted alternately by two choirs. The first choir chants, "Whence come the spring, autumn, and the four seasons?" The second choir replies, "Are they not the work of an infinite and a powerful spirit?" These are followed by a number of phrases all indicating, as Dorè says, "a groping of the Chinese mind after the true God." (Translation by Dorè, "Researches into Chinese Superstitions," Vol. V.)

The roots of this over-topping idea are, however, found in the heart of the people. Some Chinese have experienced God hence their theistic ideas. There is not, as far as I know, any claim to "revealed" religion in the sense we understand. That there is a clear distinction between these ideas of God and the muddy ideas of popular religious thought is seen by the fact that there is not as far as we know any genuine image of Shang Ti. He has been considered too lofty for representation in material form. Did, by the way, this attitude come from a source common to the Mosaic code?

Our problem is not, therefore, one of the concept attached to any particular term but of the atmosphere in which the different terms were used and the similarity or synonymy of the meanings attached thereto. Some people in China have seen clearly with regards to God. This is true though some of the terms, like Shang Ti, have been utilized by religious propagandists for their own purpose. The case of the traditional Yü Ti—as quoted in (訓真辨妄) Chou Chen Pien Wang a Catholic production—the crown prince of the fabled Kuang Yen Miao Lo country (光嚴妙樂國) who was in A.D. 1116 canonized as Yu Wang Shang Ti or Yü Ti by Hui Tsung, at the instance of a Taoist Priest, is in point. The fact, too, that as stated comparatively few Chinese thinkers have referred

clearly to God and that the mass of the people have understood or thought little about Him is no argument against the value of the theistic ideas we may discover, any more than the presence of Unitarians, Christian Scientists, or other sects invalidates the Christian ideas contemporaneous therewith. We must look for and judge the Chinese conception of God or Chinese ideas of God on and by their higher levels of thought, and not by the ignorance of the masses thereof. Do not let us for instance be swerved from our search on these higher levels for the significance of "Heaven" by the fact that on the lower levels of religious life and thought "Heaven and Earth" have been associated together as worthy of worship. The word "Heaven" as here used refers more probably to the material aspect of creation. There is evident furthermore a distinction between "Heaven and Earth" and "God" no matter what the term used. In the "Doctrine of the Mean" we read that God is worshipped by the ceremonies of the worship to Heaven and Earth. Mr. E. Thompson, in an article on "Chinese Architecture" in the September, 1918, issue of the CHINESE RECORDER says, quoting from the Chou Li that "The shape of the building permits spaciousness and great illumination for the adoration of Heaven and Earth; for intercourse with God (Shen Ming)." Here again is a clear distinction. And Giles records that in B. C. 110 the then reigning emperor went to Mount T'ai and on the top performed the great sacrifice to God and at the *bottom* sacrificed to Earth.

This distinction between "heaven and earth," said by some to mean the "transforming powers of nature," and one above heaven and earth, is seen again in a prayer chanted by alternate choirs of Taoist witches. One stanza says, "Heaven and earth are neglected." The next says, "The Ruler of heaven and earth is neglected." (Translation, Henry Doré, "Researches into Chinese Superstitions," Vol. 5.)

Such a distinction is evident also in the worship of Earth at the altar of Earth; we note (1) that the altar to Earth in Peking was established later than the altar to Heaven; (2) that there is nothing like the regularity in the worship given to Earth as in that given to Heaven; (3) that the sacrifice to Earth is of lesser importance; (4) that it is a reflex result of ancestral worship on the part of some emperors, who said, in effect, We have the Father—Heaven; we must have the Mother—Earth.

It is with this special and superior recognition of God that we are concerned. We should not let the religious aberrations of the Chinese mind prevent us from seeing the original and lofty things they thought about God when seeing clearly.

To enable ourselves to get into the right attitude on this matter it is well to note that there is considerable similarity in the background of Hebrew and Chinese religious thought as it affects ideas about God, though there are no books in Chinese which say so much about God as the Hebrew books: this too though there never has been in China any clear distinction between the religious and the secular. It is true, however, that the Chinese consciousness of God appears more prominent when we take cognizance of all the terms which referred to a supreme being. A people who like the Chinese did not take much direct part in the worship of God would not be apt to say so much about Him. The matter of references in Chinese literature to God is not a matter of the Classics alone. These have to do mainly with matters social and political. They have been the text-books of education with the result that religion has to a certain extent been divorced from education. The attitude to God has been left in part to chance. God has been a group God whom the social representatives approached rather than the individual. In this respect the religious background in China differs from that of the Hebrews, and explains why less was written directly about him.

Comparing then the Hebrew and Chinese religious backgrounds we note some interesting overlappings. Abraham, for instance, was blessed by Melchizedek priest of "God Most High," who according to Prof. Sayce was the God to whom the hill on which Jerusalem was built was sacred. El Elyon was his name. Abraham says, "I have lifted up my hand to Jehovah 'God Most High.'" Here apparently "Jehovah" is synonymous with "El Elyon." The Greek word used in Hebrews, where this incident is referred to, is the same as that used in Mark 5:7: "Jesus the Son of the Most High God." Whatever was in the writer's mind the thought of one "most high" implies one or more less high and at this point this incident finds an echo in some of the Chinese phrases yet to be quoted. Again in Ps. 82: 1, we read, "God standeth in the congregation of God: He judgeth the gods." Here "God" and "gods" are in the original the same words: in the phrase "congregation of God" the word

"El" is used. In Exodus 15:11, we have, "Who is like unto thee, O Jehovah, among the gods?" In Dan. 2:47, the King says to Daniel, "Your God is a God of gods," here the same word—Elah—is used in each case. The impression on a Chinese of these phrases and the indiscriminate use of terms therein would be the same as is produced on us by reading Chinese references to deity. He would think that our God was the chief among others also recognized as existing as we do his. In Ps. 77:13 we have, "Who is a great god like unto God?" Here is a comparison of God with other gods which implies a recognition of their existence. This recognition of their existence did not often involve their being worshipped by the Hebrews and less rarely, if at all, sharing in the worship to Jehovah. The same idea is found in Solomon's prayer and other places. Here, then, we have a polytheistic background which affected the ideas of the Hebrews about God but which has not been allowed to invalidate the value of their thoughts about Him. To a certain extent the gods and God in China are in one family. But in any event there is considerable overlapping of Hebrew religious thought with that of the Chinese. If we keep this in mind we may be able to evaluate more fairly Chinese ideas on the same subject.

We shall now look at some quotations which show that from earliest times the Chinese have had thoughts of one over all.

1. 肆類於上帝 禋於六宗 望於山川 徧於羣神.

This clause found in the Canon of History is one of the oldest references to Shang Ti. It would thus have a special bearing upon the generic meaning of the terms used. While the background is animistic yet Shang Ti is clearly put first and the Shen at the bottom. Shang Ti is worshipped by the supreme sacrifice: the Liu Tsung (seasons, temperature, sun, moon, stars, and drought) by a pure and reverent yet smaller sacrifice; then the worshipper looked worshipfully towards the mountains and streams; and lastly honored the spirits.

2. In the Yuan Chen Lei Han, we read in the chapter on the sacrifice to Heaven, 天神貴者太一. The most exalted of the heavenly spirits is the Primary Unity.

3. Again from the Wo Ching Tung I (五經通義) we read, 天神之大者曰昊天上帝. The great one among the heavenly spirits is called Wang T'ien Shang Ti.

4. From the time of the Sung Dynasty (circa 1190) in Chu Hsi's commentary on Shih Wer Wang Chiu Shin

Chu, that section of the Suching treating of Emperor Wen we have (上帝天之主宰也), God is heaven's ruler.

5. Again from the Yuan Chien Lei Han we have in the chapter dealing with the sacrifice to Heaven (郊天) (天惟一神). Heaven is one Shen (spirit) alone.

We have in these quotations four different terms (上帝, 太一, 昊天上帝, 天) whose significance is not swallowed up in their polytheistic background. In fact two of them as here quoted do not seem to imply necessarily a polytheistic background.

The contributions of the different leading religions in China towards the Chinese conceptions of God are generally speaking disappointing. They, with the possible exception of Mohammedanism, are aiming at something other than bringing people into touch with God. Buddhism for instance while it became agnostic early yet in later stages seems again to get nearer some conception of God. As a system it does not help us much though possibly some of its adherents thought of God as their compatriots, to whom we refer. Did Taoism also refer in somewhat vague terms to the origin of things in ideas that approach John's use of the Logos but more the original meaning of that term? There is suggested the reason that is back of all things. Whether or not Tao was at first considered personal is hard to say. Later it was as we shall see. Once it is spoken of as though it might be the ancestor of all things and once as to its being able to be the mother of all under heaven. Then, too, it is a son of someone unknown though the question is raised as to whether Tao was before God or not. There was in this, at least a hint of personality that gives the speculations of Lao Tsz a prophetic tinge. He is conscious of something filling all though he does not fully define it hence does not help us much. Its three chief idols suggest a background of creative power and fundamental authority.

Confucianism also as a system does not inculcate the worship of God. Some, indeed, claim that Confucius was agnostic. Yet he does not deny the existence of God and, as far as his words are concerned, tacitly acknowledges Him. We must not confuse the attitude of Confucius towards God with his known attempts to teach others about Him. A man who prayed and spoke of God's knowledge of him can hardly be classed as an agnostic. Furthermore if we accept what is later said of 天 we shall see that Confucius' sense of God

frequently expresses itself in regard to God's relation to his life and works. On this subject the minds of the men who compiled the earlier works and that of Chu Hsi (1130-1200) the orthodox interpreter of the classics appear to be different, which will be cleared up in a later reference. It is to the literati that we are largely indebted for our knowledge of the Chinese ideas of God.

Mohammedanism stands for a conception of God that has ever been a clear testimony against idolatry though lower than the best China has. This religion about which there has been difference of opinion as to its strength has grown through natural increase rather than through propagation. Their worship and education have been carried on in Arabic largely. During later times, however, an homily has been delivered in Chinese. Under the T'angs in the seventh century this sect came under suspicion because no image of the emperor was kept on the premises. They agreed to keep on the premises a tablet of the emperor, a custom which was in vogue when the Revolution came. Often, however, the name of the prophet was on the back of this tablet. Yet while holding to the unity of God they have not influenced the thought of the Chinese on this problem to any great extent. We shall not look to them for references.

God, then, while not forgotten has not been given a prominent place in the religious systems of the Chinese, though the existence of a Supreme Being is generally recognized. Mateer says, "At the close of the year offerings are presented to the great power who has controlled the course of its events." Until lately Shang Ti was worshipped in public by the Emperor alone. Lao T'ien Yeh is often mentioned by the people. The worship of Heaven and Earth in the first moon is a recognition of Heaven. There is a consciousness of His existence though little known in general of His characteristics and smaller general participation in His worship.

(To be continued.)

The Aboriginal Tribes of the Burma Frontier

J. O. FRASER

THERE is probably no considerable area in the province of Yunnan where no aboriginal tribes are to be found. In most districts, however, the Chinese are still the dominant race, in numbers, as well as importance. This is true of the Tengyueh and Longling districts, comprising all Chinese territory west of the Salween river and south of Lat. 26°N , with which this article is chiefly concerned. But the actual frontier territory between China on the east and Burma and the Shan States on the west constitutes a fringe in which the tribal element is predominant, and though nobody, probably, would presume to call himself an authority on these frontier tribes a few observations from the experience of the writer may be of interest.

In speaking of the aboriginal races, of Yunnan at least, it is essential to bear in mind the broad difference characterising the tribes who habitually occupy the plains and those found on the mountains. For convenience these may be distinguished as highlanders and lowlanders. The latter almost certainly constitute the bulk of the aboriginal population: in my own district they outnumber the highlanders by about three to one. They are usually more prosperous than the latter, and more civilised. Some, such as the Shans, have a literature of their own: this is very rare among the highlanders. The lowlanders are usually Buddhists, of the Burmese or Tibetan type, or else subscribe to that nondescript mix-up they call the "Chinese religion": in either case it involves the worship of idols, a thing comparatively rare among the highlanders. The distinction between the two types of aborigine is then, broadly speaking, not only geographical and climatic but religious also. From the missionary point of view the distinction is a very important one, for the lowlanders have scarcely been touched by the various mass movements which have taken place among the aborigines of Yunnan during the past few years. The Miao, Lisu, and other tribes among whom thousands have turned to God during the past fifteen years are all highlanders. Even in districts where no "movement" has taken place among them, the highlanders are easily reached and comparatively easily converted:

the lowlanders, however, are almost as hard and unresponsive as the Chinese, which is saying something—in Yunnan.

The chief lowland aboriginal race of the Burma frontier is the Shan, one of the chief branches of the Tai family. There are said to be several millions of them in Yunnan: we have probably about 150,000 of them in our district. There is also a large population of them over the frontier, chiefly in the territory only indirectly administered by the British Government and called the Shan States. The American Baptists have a work among them there in more than one centre but the number of converts is not large. Dr. Clifton Dodd of the Northern Presbyterian Mission has recently come over from Siam and opened up work among the Shans in the extreme south of Yunnan. There is a handful of Shan converts in the Yangtse valley north west of Yunnanfu under the care of Mr. Metcalf of the C. I. M. Here in the Tengyueh district we have scarcely any Shan converts: there has been very little response to any effort we have put forth for their evangelization. They are all along the frontier on their hot, malarial, plains, sandwiched in between two larger races—the Chinese and the Burmese, and, generally speaking, are as hard as either.

Another type of aborigine hard to reach is the one, whether highlander or lowlander, which wishes to be thought Chinese and adopts Chinese customs. Just as in Burma the Karens who adopt Burmese customs and wish to be thought Burmans are as hard to reach as the latter themselves, so it is—to a certain extent—with the aborigines of Yunnan who ape the Chinese. Not that the customs they adopt from the Chinese are in every case objectionable in themselves, but the very fact of their wishing to be like the Chinese is a straw which shows which way the wind blows—and it is not gospel-ward.

The most promising field for evangelization, then, is among the highland races. How many distinct races of aborigines, either highland or lowland, exist in Yunnan nobody knows. There are said to be fifty or sixty distinct races, but the problem is—what actually constitutes a distinct race? They are more nearly or more distantly related in almost endless degrees. Attempts have been made to classify them in groups with partial success. No doubt as mission work is opened up among them more generally—as it ought to be—we shall get more exact knowledge of them. It must be remembered that previous to 1904 scarcely any direct effort was being made to

reach the aborigines of Yunnan : the work is even yet more or less in its infancy and our knowledge of the races, their languages, customs, etc., is correspondingly limited.

Scarcely any of the aboriginal work in Yunnan was the result of aggressive effort. We did not achieve it : it was thrust upon us. One would think that a lesson might well be learned from this. If the Chinese of the province have proved themselves so unresponsive even after years of aggressive evangelism, whilst the tribespeople have come along without any urging, asking to be taught, might it not be a wise policy, after this, to make a point of offering the gospel to the aborigines at the same time that we preach it to the Chinese? Experience both in the south of the province near Szemao (under Mr. J. Fullerton), and in my own district here in the extreme west, proves that the highland aborigines can be won over to our faith by hundreds of families as a result of aggressive evangelism. Such work is best, perhaps, commenced by native (aborigine) helpers, followed up later on by the foreign missionary.

The highlanders of Yunnan though timid and inclined to be suspicious sometimes, are as a rule remarkably well-disposed to the foreign missionary. They do not always take well to our Chinese Christians, and vice versa. The Chinese feels his superiority and the aborigine his "low estate." The heathen Chinese invariably looks down on all tribespeople, the latter more or less resenting it. The local Chinese almost always oppose our tribes work, sometimes persecuting our converts very severely. Their attitude in this is due not so much to opposition to the gospel as such, but to fear lest we, as foreigners, should come to attain political power over the people.

Most of the highland aborigines live in comparatively small and scattered hamlets on the mountains, making work among them—itinerant work at least—one of considerable physical strain. For this reason aboriginal work, except perhaps settled work on a central station, is more suited to men than women workers. In the early stages of aboriginal work itinerancy among the villages, teaching, preaching, and dispensing simple medicines perhaps take the first place, but the sooner a centre is established right among the people and schools commenced the better. The aborigines do not naturally, however, set as high a value upon education as even the most rustic Chinese do. Sometimes they are reluctant to send their children to school even when not only tuition but food

also is provided free. And they are not, as a general rule, the equals of the Chinese in intelligence. They are not so wide-awake and enterprising as the sons of Han: they are more backward in every way. They are perhaps more guileless, honest-hearted, affectionate, and generous than the Chinese, but in the realm of the intellect and in morals they are on a distinctly lower plane.

Whiskey drinking and immorality are the chief sins we have to contend with among these highland aborigines. Whether it is necessary to insist on total abstinence from liquor among our Chinese Christians as a condition of church membership or not may be a debatable point, but among the aborigines there can scarcely be two opinions. The Chinese, generally speaking, seem able to drink in moderation, but not so the aborigines. One sees disgusting sights at some of these aboriginal markets on market days. Opium smoking is common among them where they can grow it themselves—one would expect so from the natural sensuality of the people—but in districts where they are not allowed to grow it they are too poor to afford it, as a rule. Opium cultivation and smoking is a great curse in our particular district. One is sorry to have to say that opium is being extensively grown in this district now, owing to the (apparent) relaxing of the former stringent prohibitions.

The Lisu tribe in our district number about 15,000 of whom roughly 1,000 have nominally turned Christian. The Kachin tribes (there are four distinct branches of the Kachin tribe in our district) number probably about 30,000. They (the Kachins) are found in much larger numbers—estimated about 200,000—over in Burma and the Shan States, where the American Baptists have a flourishing work among them at three different centres. They are found in China only below Lat. 25°, but exist in large numbers in the vast district of Putao in the far north of Burma, which is now being administered by the Government of India. This vast tract of territory in the basin of the Irrawaddy is absolutely devoid of anything in the way of mission work. The Irrawaddy-Salween watershed above Lat. 26°, a remarkably straight range of mountains running almost due north and south (and which is the *de facto* Burma-China frontier in those wild regions) forms a sharp ethnological barrier to these Kachin races. On the east of the divide, in Chinese territory, no Kachins whatever are found,

only Lisu, Lolo, Minchia, and Chinese. And as far as missionary effort to reach them is concerned they could almost say, as also could the aborigines on the China side of the frontier for a long stretch below Lat. 24°, and tens of thousands of other simple aboriginal folk in other parts of Yunnan, that "no one cares for their souls."

A Policy for the Distribution of Chinese Christian Literature

J. WHITSED DOVEY

THE problem of distribution commences at the point where literature has been duly prepared to meet some recognised need and is delivered by the printing house to the distributing agency. Recognising the valuable work now being carried on, any policy for more effective distribution must have as its aim : (a) to serve the interests and extend the usefulness of all Christian publishing and distributing agencies, (b) to secure the maximum circulation of approved Christian literature, and (c) to plan for the establishment of distribution agencies for Christian literature in all the principal centres of missionary activity upon a self-supporting basis as far as possible.

Although the problems of distribution are distinct from the problems of production, yet the distributor is concerned in being supplied with material for which there is a real demand. The problems of production are being thoroughly investigated at the present time by the Literature Council of the China Continuation Committee, and to supplement their investigations as to the types of literature needed, the writer, on behalf of the Christian Publishers' Association, has recently collected statistics from the principal publishing agencies of the actual number of copies of each book, etc., sold during the past three years. Figures were secured for over 80 per cent of the existing publications and the results of this investigation for comparative study are now in the hands of those who are endeavouring to direct the preparation and production of Christian literature in order that as far as possible wasted efforts may be avoided, and that there may be an adequate supply of those lines of literature for which there is a proved demand.

PUBLICITY

Arising from the above mentioned investigation two matters presented themselves which affect the whole Christian constituency in China. Firstly the impossibility of gaining any conception whatever of the contents of many books from the titles (particular the Chinese titles) given them. This would seem to call for some restraint to be exercised by authors, and a certain censorship of titles by the publishing societies in the interests of the whole Christian community. Secondly, the desirability of some uniform classification in catalogues, and until a better classification is available, the one used by Rev. G. A. Clayton in his "Index" is recommended. It is further urged that in their catalogues the societies should indicate against each item the number of pages and the size in inches including margins.

The question of publicity has at least two distinct aspects ; the problem of advising the constituency as to the literature available to meet its needs, and also the provision of opportunity for consideration of the problems and difficulties which arise in connection with the work of literature distribution in the field.

To help to meet the above needs *The China Bookman* was issued for the first time twelve months ago and it is now sent free each quarter to every missionary home in China and to 2,000 Chinese Christian leaders. All the principal Christian publishing agencies and nearly all the smaller ones contribute to *The China Bookman* and use it for announcing their publications and correspondence from the field is invited upon the local problems arising in the work of distribution.

Conferences at summer resorts and also the annual meetings of the principal missionary bodies present an invaluable means of bringing those engaged primarily in the work of production and distribution face to face with those engaged in field work and every effort should be made to ensure that such opportunities are used to the full. Correspondence with the secretaries of such conferences would seem to indicate that these occasions in the past have too often been used either to merely advertise the publications of the particular society to which the speaker belonged, or to bring forward certain well worn problems of field circulation most of which involved appeals for subsidy in one form or another.

In view of the increasing recognition of Christian literature as a major missionary agency, it should be possible to make more effective use of such opportunities by careful preparation beforehand, and a resolute determination to follow up and find a solution of the problems affecting the subject as a whole, which are brought forward at such conferences, in very much the same way as groups of educationalists "rest not neither do they sleep" till they arrive at a solution of their particular difficulties.

MUTUAL ARRANGEMENTS BETWEEN SOCIETIES

During the past twelve months the following mutual arrangements have been effected between the principal Christian publishing and distributing agencies:—

(a) Allowing a uniform discount to one another on Chinese books.

(b) Arrangements have been made whereby a society receiving an order for books published by another society, passes on the order to the society concerned which sends the books direct to the customer, but the account is sent through the society which first received the order. By this means a customer can order almost any book through any of the principal societies and need only have an account with one society.

(c) The principal societies have also made arrangements to send sample copies of their publications to all other societies who are able to give them display room and efforts are being made to induce Christian publishers to make a practice of setting aside one per cent of the number of copies published of each book, etc., for use as sample copies.

It is hoped to continue these efforts to link the various publishing and distributing societies together; so that while each society will preserve its own independence and autonomy, yet the publications of all societies may be known in all the principal distributing centres and each society plan for the wider distribution in its area not only of its own publications, but of the issues of all Christian publishers; receiving in its turn the same consideration at the hands of the other societies.

A difficulty at the present time in the way of fully carrying out the above arrangements is the variation in relative value of the currencies in use in different parts of China and until a uniform currency basis is fixed it may be necessary for Christian publishers to revise their catalogue prices (particularly

for the South China area) in order to provide for settlement in local currencies.

COST OF DISTRIBUTING CHRISTIAN LITERATURE

Before passing on to a consideration of satisfactory arrangements for local book stores it is necessary to consider what proportion of the total receipts from sales must be set aside to cover the expenses of distribution, as distinct from the cost of production, if the work is to be made self-supporting. The primary difficulty at the present time in securing the interest of Chinese business men in this work lies in the fact that practically all the literature produced is priced on such a basis as to allow only a small margin towards the expenses of distribution. The experience of one publishing agency, however, which has made a practice of *not* pricing its literature cheaply, would indicate that the reasons which led to low pricing in the past are not of the same urgency to-day. It is also vital for the future of Chinese Christian literature (as distinct from material for evangelistic and propaganda work) that it should be possible for Chinese Christian business men to make a living at it. In order to arrive at a reasonable estimate of the margin necessary to make the work of distribution self-supporting, the principal distributing societies have recently supplied the writer with particulars of their expenditure in this branch of the business and there is remarkable unanimity in fixing 40 per cent of the selling price as the margin necessary to cover all expenses of distribution. The present expense-ratios vary from 34 per cent in the case of the largest Shanghai distributor to about 50 per cent with some of the smaller societies. In this comparison, adjustments have been made as regards foreign supervision, allowance for discounts, etc., to bring all figures on a par.

To give effect to the above proposal that Christian publishers price all books, except tracts and evangelistic material, on a self-supporting basis would involve increasing catalogue prices by one fifth or one-fourth. Naturally this increase would be felt at once by the present buyers but the experience of several societies who have been compelled to raise prices recently on account of increased cost of paper would indicate that the volume of business would not be really affected and that matters would soon become adjusted on the new scale of prices; while the business of distributing Christian literature in its wider

aspects would have received an immense help forward and Christian literature would take a place in the general book trade of China.

LOCAL DISTRIBUTION

At the present time just over 50 per cent of all the Christian literature sold in China is sold retail by the Shanghai publishing and distributing houses apart from wholesale orders to other societies and book stores which amount to about another 15 per cent of the total circulation. When the issues from Hankow and Canton are deducted from the balance it means that the remaining societies and the 25 or so small mission book stores scattered over China are carrying only a minimum part of the circulation although they are by reason of their number more generally in touch with the needs of the field. In a country the size of China and with a strong and developing Christian movement it is obviously unsatisfactory for retail purchases of Christian literature to be so largely dependent on three main centres, with all the necessary uncertainties and limitations of mail order business. Every effort should be made, therefore, to increase the number of local distributing centres and to enable them to be self-supporting. The latter aim will not be realised until societies raise their prices to allow of an adequate discount to the middleman as outlined above, but the Christian Publishers' Association has already framed terms for the helping of local book stores which enable these to be promoted with a minimum of expense to the local leaders. One such book store established eight months ago in Fukien is selling \$100 worth of books per month and in this case after allowing for rent and supervision the loss on working equals about \$8 per month. A ten per cent increase in the discount which the publishing societies could allow would make this effort self-supporting.

The proposals of the Christian Publishers' Association in the opening of new book stores aim at encouraging local initiative and responsibility rather than the establishment of branches of missionary publishing agencies in order that the ultimate transference of this work into Chinese hands may be facilitated. Each local book store should serve all the missions and churches in that centre and the Association asks for a committee consisting of at least three missionaries representative of the various missions at work there, to take the financial responsibility and

oversight, together with some Chinese brethren into whose hands the direction of the local book store would ultimately devolve. Full details of the terms offered by the Christian Publishers' Association will be supplied by the writer to any missionary centre upon application and every effort will be made by the Association to assist existing book stores as well as to encourage new enterprises in other centres.

READING ROOMS AND LOCAL LIBRARIES

Correspondence with missionaries in different parts of China who are endeavouring to maintain local reading rooms and circulating libraries has shown that in most cases the local problem is chiefly a financial one. The principal publishing and distributing agencies can only assist in meeting this by allowing such special discounts as they are able to grant in approved cases, while they stand ready to help at all times in the judicious selection of books. Such reading rooms are valuable as educative agencies as well as evangelistic agencies attracting outsiders and the societies are desirous of co-operating as far as possible, but the first requisite is local initiative and the three following points are strongly urged :

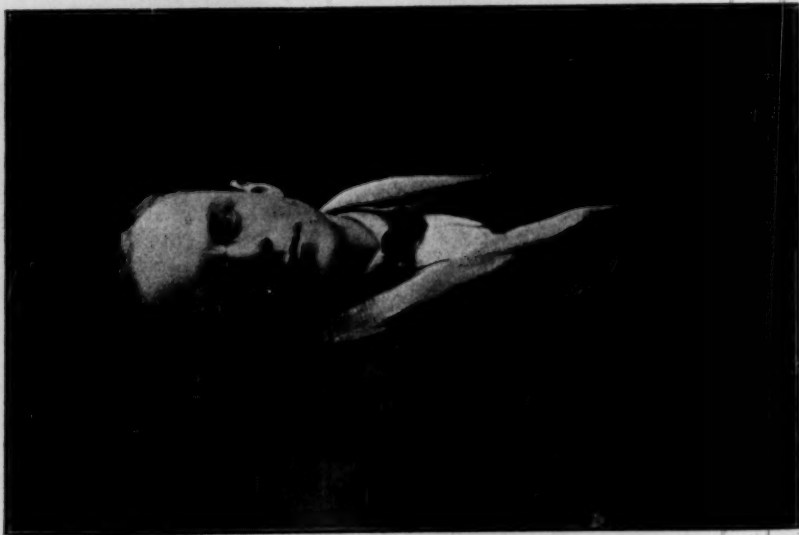
(a) That reading rooms should be under the management of a committee rather than one individual.

(b) That Chinese should be asked to bear part of the cost of establishing in order that they may have a real interest in it.

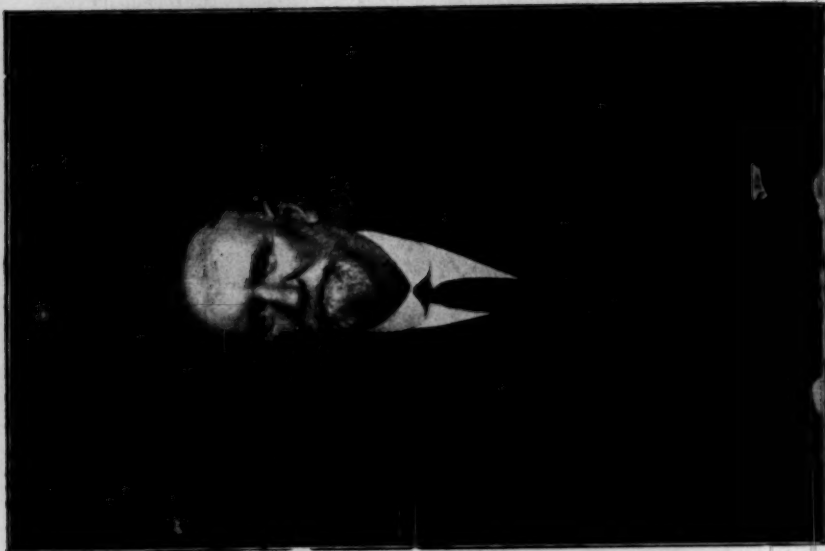
(c) That definite membership campaigns be organised and a membership fee charged, the money resulting thereby being devoted to securing new publications.

TRADE RELATIONSHIPS

The establishment of definite relationships between Christian publishing societies and the existing Chinese book stores is a twofold problem. In the first place the Chinese book store must desire to handle the books and this presupposes an attitude not antagonistic to Christianity and that the Christian publishing societies are able to offer the same discounts as general Chinese publishers. The solution of this aspect of the matter lies in a general raising of prices as previously outlined. Also from the standpoint of the Christian publishing and distributing societies it must be possible to arrange such terms as will obviate difficulties which have arisen in the past and cause most societies to insist upon a strictly cash basis of business except in



THE LATE G. K. EDWARDS, M.B., CH.B., (EDIN.).



THE LATE REV. FRANK P. GILMAN.

approved cases. One Shanghai society is using a form of agency agreement with Chinese retailers which is prepared along the lines of Chinese general business custom. It is reported to be working quite satisfactorily especially as this society has made a practice of pricing its books so as to allow of an adequate discount. Though only a comparatively small business is done by this society yet we seem to have in these two points of adequate discount and approved form of contract the basis from which in the future it may be possible to draw hundreds of Chinese Christian business men into the work of distributing Christian literature upon a basis reasonably profitable to themselves, satisfactory to the publishing organisations whether foreign or Chinese, and contributing largely to the upbuilding of the Church in China which both seek to serve.

Obituaries.

George Kemp Edwards, M.B., Ch.B., Taiyuanfu.

THE English Baptist Mission has suffered a severe loss in the death of Dr. G. K. Edwards, late of Taiyuanfu, Shansi, North China.

Dr. George K. Edwards was born in Taiyuanfu in 1888, and remained in China for the greater part of the first ten years of his life. He proceeded to the homeland for education which he gained chiefly in the Merchiston Castle School, Edinburgh. His medical course was taken at the University in the same city. In 1914 he graduated successfully M. B., Ch. B., and later spent six months as House Surgeon in the Rochdale Infirmary. But he had taken up medicine with a view to continuing his father's work in China, so at the end of the year in Rochdale he proceeded to Peking, where he married Miss Ethel Chandler, M.A., who had arrived a year previously for language study. The first year of their married life was spent in Peking. On the death of Dr. Lewis of Taiyuanfu in May 1916 however, Dr. Edwards decided to take up his work cutting short his language study to do so. For a short but strenuous term of three years Dr. Edwards remained at the post of duty, spending and being spent. The cause of his death after two days of suffering is not at present certainly known, but probably cerebro-spinal meningitis was the fatal factor. One of the most tragic features of his death is the fact that the help of no foreign doctor could be obtained until near the end; though very efficient help was

rendered by Nurses Rossiter and Jaques, and also by Dr. Yuan, a graduate from the Medical College in Tsinanfu.

His term of service was short and strenuous. No call went unheeded, no sufferer untended while God gave him strength. The very day on which he was stricken down he was busy in the operating theatre, active and unselfish to the last.

His fearlessness was none the less marked. It was the writer's privilege to accompany him during three months of strenuous anti-plague work in the early days of 1918. Pneumonic plague was raging fiercely in the north of Shansi, and Edwards was one of the first to set out and fight it. In inspecting, isolating, and burial work he was always to the fore, and inspired many a fainter soul by his undaunted spirit. His assistants were of the rawest material, Sanitary and Burial Corps consisting for the most part of beggars. Edwards taught these all the essentials of anti-plague methods whilst the pest was spreading. For his heroic work in this connection he received a Red-cross medal, and was recommended for the fourth class Chia-Ho decoration.

He was a keen mountain climber. The sight of any lofty rugged peak would awaken in him an intense longing to scale it. In his work in Taiyuanfu he was faced by mountains of difficulty, but he tackled them all in characteristic fashion. Not that he sought responsibility. Many are the testimonies from Chinese and foreigners alike to his devotion and skill. During the funeral services the Chinese broke down utterly in prayer, and many of the officials to whom he had ministered gave expression to their sense of great loss.

For the widow and two small children, so suddenly and strangely bereft, we pray that the peace of God may fill their hearts, and for his father and sister, and all who mourn that their faith in Christ may be the anchor of their souls.

H. R. W.

Rev. Frank P. Gilman

A Minute of the American Presbyterian Mission (North) of the Island of Hainan, Province of Kwantung, China, at Annual Meeting, at Nodoo, February 6, 1919.

The passing away on December 4th of the Rev. Frank P. Gilman was a great surprise to us all.

Arriving in Hainan in February 1886, he has been identified with the whole history and with every activity of the Hainan Mission. His earthly riches consisted in the confidence of the Chinese and in the sincere friendship of all the missionaries, among whom he held the place of elder brother. He was

one of the most unselfish men we have ever known, and he could always see the other man's side and make allowance for his point of view. Perhaps no title was ever better earned than that which the Chinese called him, that of "Lau-tin," or "Elder Good."

His ability to go into a hostile district, disarm suspicion and make friends was most remarkable, and only possible because of the Chinese aptness as character readers to discern that which was true in his nature. He was always a most sympathetic listener, and so the Chinese brought their troubles to him freely and often. His attitude toward the Chinese was that of an inhabitant of the land, rather than that of a foreigner, as exemplified in an expression frequently used by him, "although not Chinese, I am a Hainan man."

Not only is his decease a great loss to the work, but each of us has lost a personal and well tried friend.

Mrs. Rusella Anderson Newton

A Minute of the American Presbyterian Mission, Hainan, China, at Annual Meeting at Nodda, February 6, 1919.

In the sudden death at Oxford, Ohio, on October 9, 1918, of Mrs. Rusella Anderson Newton, the Hainan Mission has lost an honored member.

During her years on the field, our sister was largely occupied with home duties, but she found time to take a lively interest in many motherless Chinese children. Of these some are at present students in the Kiungchow schools and one of them is now a leading Christian man in the Lui-chow field.

Her late years were spent in America educating her children. As a Mission we extend our sympathy to the sorrowing family.

Wu Paak Luen—A Chinese Christian Leader

The death of Wu Paak Luen (吳伯鸞) for seven years a secretary of the Canton Young Men's Christian Association, takes from the Chinese Christian church one of its most effective and promising workers. He was a great influence to bring Christian men together in work for the men and women of the entire city.

There are hundreds of men who can give personal testimony of the influence of this young man upon their lives. Wu Paak Luen had a great capacity for friendship. He was never too

busy or too tired to take time to meet the needs of the individuals with whom he came in daily contact. A few months ago one of the best known men of Canton was baptized. Wu Paak Luen had been going to the home of this man to guide him in Bible study one evening of each week for an entire year. By such acts of friendship Mr. Wu has made his life count and he has inspired others to follow his example.

As the religious work secretary of the Canton Y. M. C. A. for the last few years, Wu Paak Luen made arrangements for many meetings. In spite of this fact it was very seldom that he appeared before any audience. He thought of the work of a secretary as that of bringing out the talents of others. Following this plan he kept himself in the background. About him he had a group of personal workers who gave much time to the religious work department.

Wu Paak Luen will be missed as the one who arranged with great success for the visits of speakers such as John R. Mott and Sherwood Eddy. It was in handling the details of such work, winning other men to spend time to make such meetings a success that this secretary showed remarkable genius as an organizer.

Although Mr. Wu had a great vision of his work, he was a master of detail. As the director of the Y. M. C. A. Bible school which enrolls over two hundred men each year he used great care in putting together into classes men of similar interests. This is only one example of the care which he used throughout all of the work of his department.

His work at the Y. M. C. A. brought him into leadership among all the churches of the city. He was an officer of the City Evangelistic Committee and the provincial Interchurch Council.

It is refreshing to turn from the dishonesty of official life in China and other dismal pictures, and think of the life of this faithful young worker who died at the age of thirty-four. Knowing one such man gives us faith in the future of the entire nation.

Our Book Table

THE CHRISTIAN CHURCH IN CHINA

THE CHINA CHURCH YEAR BOOK FOR 1918 (Chinese). *Edited by* REV. C. Y. CHENG, D. D., *and published by the China Continuation Committee; pp. 356; price, paper 70 cts; cloth 86 cts.*

This volume is one of the most important publications of the Church in China and should be possessed by every Chinese pastor and Christian leader. It is a reference book, a history of missions, a manual of methods, and a "Who's Who" of the Chinese Church, combined in one, and withal, a book of great inspirational value and with a definite constructive purpose for the future of the Chinese Church. As a year book it fulfils with eminent success its functions. These functions are (1) to record the progress of the year; (2) to supply information about current events and movements; (3) to reflect and interpret intellectual and spiritual tendencies within the Church and without; and (4) to present a reasonably comprehensive and yet succinct account of the present status of the Church. But it accomplishes something more, namely, it creates in us a strong sense of the unity of the Christian Church. It is a book that helps us to think of the Church in China as one and not as many, and to be deeply interested in its welfare.

The entire volume is filled with valuable articles contributed by forty-five writers, many of whom are well-known Church leaders, native and foreign. Among them, may be mentioned specially, the Introduction by Hon. Hsu Chien, who emphasizes the importance of unity, A Review of the Church in the Year by Mr. Chen Tsung-sung, The Yunnan Mission by Mr. Chen Ti-sung, Work among the Mohammedans by Messrs. Ma, Fung, and Lieu, The New Chinese Phonetic System by Messrs. Chen and Wang, Survey and Occupation by Rev. M. T. Stauffer, Interdenominational Relationships by the Editor, and Personal Work by Miss Tsai Su-kyoen.

The articles are conveniently arranged in sections, and the reader is much assisted in the use of the book by the detailed table of contents. Book One is on the Year in general, and contains, among other things, a diary of important church events in 1918. Book Two is on the Church; Book Three on Evangelization; Book Four on Education; Book Five on Social Service; Book Six on Literature; Book Seven on Union Work; Book Eight on Work among Students; Book Nine on Personal Evangelism; Book Ten on Necrology with biographical notes; Book Eleven contains statistical data and graphic diagrams, which show effectively the present status of Christianity in China; and Book Twelve contains a "Who's Who" of the Chinese Church.

The book does not touch upon Christianity in other lands or upon matters of international interest, such as, the reform movements for social amelioration in foreign countries. The Editor has

to work under the practical necessity of self-imposed limitations. He has to keep in mind constantly the size of the book he is making and the cost of its manufacture. And so he chooses his subjects with care and must reject anything, however interesting in itself, which is not strictly within his field. Perhaps it is for this reason that the Editor of the Year Book did not devote a section to matters of international interest. But in my opinion such a section will be of unusual educative value to the Chinese Church. The Church needs not only a national outlook, but also a world outlook. We should know what is going on outside of our own country to give us perspective and balance in our thinking. Besides we are and we ought to feel we are vitally connected with the progress of Christianity and social uplift throughout the world. And so I would like to take this opportunity to enter a plea for an international section to be included in the next issue of the China Church Year Book. Such a section will include topics like the status of Christianity in India, Japan, Korea and the other countries of Eastern Asia, the tendencies of Christian thought and life in Europe and America, and the modern social reforms.

Dr. Cheng, the Editor and the contributing writers are to be heartily congratulated for this notable and serviceable publication. In the compiling and publishing of the Year Book, now in its fifth year of existence, the China Continuation Committee has performed an invaluable service to the cause of the Christian Movement in this country.

Y. Y. Tso

MAKING CHINA SAFE FOR FINANCE

FOREIGN FINANCIAL CONTROL IN CHINA. By T. W. OVERLACH, Macmillan, N. Y. Price, G. \$1.50 net.

This book is an excellent resumé and linking up of outstanding points in articles, books, and contracts dealing with the investment of foreign capital in China. It is well worth reading. To those whose acquisitive instincts are dominant it will be stimulating; to students of economic problems interesting; but to those for whom the ethical ideal of altruism is real it will be somewhat disconcerting. It deals with the interplay of shifty and shifting interests in a way that is at times bewildering. It is a report, in brief, of a hundred years of foreign financial pressure upon China. On the part of the powers "demand" has been the keynote; on the part of China "consent" has been the inevitable outcome.

The author attempts to study the facts fairly, and does not mince the truth that the interest of the foreign powers in China has been profit; hence the book is a good chance to study "dollar diplomacy." The relation of the various governments to the commercial interests of their citizens, in China, is shown to be graded, culminating in Japanese activities, in which, for instance, the South Manchurian Railway Company is merely another name for the Japanese government. The book brings vividly to mind the struggle of international financial forces in China. In the amcebic

reachings of commercial exploitation an apparent friend often suddenly changes into a gastrulic contract in which the one befriended, China, is in a real sense "taken in!" China has been able occasionally to stir up a sort of commercial indigestion by playing off one power against the others, Russia being a notable case in point; but has been given little chance at self determination in her commercial alliances. As a nation, the constant pressure of "selfish exploitation" has left her little chance to practice the fundamental democratic tenet of personal choice. To use a crude analogy, China has been like a huge mastodon surrounded by large numbers of less bulky but more agile predatory denizens of the earth. One in reading does not feel that this constant pressure and these insistent demands make for a feeling in the Chinese people that will promote international friendliness. So long as China is helpless, it will work; but later it will mean a situation not at all desirable. It is interesting to note that whereas the powers formerly moved individually, as a result of the crowding of each other consequent upon their attempts to crowd China, they are now planning to work together more. Only once, as far as this book is concerned, did one of the powers deliberately refer to its desire to lend money as a sincere attempt to promote the welfare of China. The "control" of which the book speaks is of course "supervision" of the spending of money loaned to China "so as to safeguard the interests of the lenders." We wish that the word "co-operation" could have been used instead of "control." It cannot, of course, so long as there is "pressure" of any kind. We wish also that ere long a sincere desire to promote the welfare of China might become as prominent as the desire to amass profits through her exploitation. The author well says (p. 280) that if a satisfactory solution to the problem of safe investment in China is to be found we must "first adopt a generous, tolerant spirit of mutual respect." This respect would first of all be shown to China, so that she may be considered more than simply a sort of "easy thing" to make dollars produce more dollars. Commercial enterprise in and with China is legitimate and necessary but it can certainly be controlled by higher ideals than those revealed in this book. We sincerely hope that ere long it may be.

R.

CHINA FIFTY YEARS AGO

REMINISCENCES. By RAPHAEL PUMPELLY. Vols. I and II. Henry Holt & Co., N.Y. (1918.) G. \$7.50 (2 Vols.). For sale by the Chinese-American Publishing Co., Shanghai.

The rather tame title of this book is misleading for it does not indicate that we have in these two volumes a delightful and realistic account of an adventurous trip taken around the world in 1860-65 by the author, sometime Professor of Economic Geology at Harvard. The story indicates something of what pioneers in science and commerce, as well as in religion, are willing to endure. Residents in China will be particularly interested in the 263 pages (thirteen chapters) dealing with the China of about fifty-seven years ago. Readers will be impressed by the fact that

though China is slow yet the period of a little more than a half-century since these experiences took place has seen great changes therein. Among other things the general attitude of Westerners in China towards the Chinese, while still not perfect, is certainly more considerate and humane. There are stirring instances of danger by disease, mobs, and robbers in China; delightful stories of life in China both mythical and real, and all striking. The author has a good word for the commercial honesty of the Chinese and for their responsiveness to appeals for right action, when made through the only proper psychological approach, the teachings of their sages. There are also subtle comments on life and conditions in China. For instance, the author says, "Nature and evolution have steadily and relentlessly changed the relation of the people to their environment—a change from abundant provision for a small population to an unstable equilibrium for a dense mass of humanity."

The book is full of strange and unusual experiences. It is an exciting as well as informing story of adventure, and well worth reading by young and old.

R.

PROGRESSIVE IDEALS.

PROGRESSIVE IDEALS OF CHRISTIAN WORK IN CHINA. *Edited by Rev. FRANK RAWLINSON, D.D. Edward Evans & Sons, Limited, Shanghai. Price Mex. fifty cents; sixty cents postpaid.*

For the sake of any who may unfortunately be like ourselves we may as well be candid and admit that the reason for the writing of most of these articles, and the modest experience of the majority of the writers, predisposed us to be critical and depreciatory. A careful perusal, however, shows us that here we have much food for thought, obvious necessity for re-adjustments, and a call for fresh effort along new lines for the regeneration and uplift of China. Eleven of the articles were prepared for a competition arranged by *Millard's Review* with the object of eliciting opinions as to the probable effect of the war on mission work in China. These, with three articles reprinted from *THE CHINESE RECORDER*, are specially valuable in this time of ferment in getting a view, from various angles, of the social, political, intellectual, and religious needs of the Chinese people, and in obtaining a vision of the manner in which these can best be satisfied.

Among the impressions that gather in intensity as we read, possibly the most prominent is the manner in which stress is placed on the social application of the Christian message, involving the salvation of the community as well as the individual. "Salvation will be looked upon not as the saving of man's soul only, but as the redemption of the whole man, of mind and body as well as of soul." "Christianity has the task of capturing for the Kingdom of God all the relationships and activities of man, of putting into all these things the spirit of service, brotherhood and loyalty to the truth." In the bringing of Christianity into relation to the immediacy of social problems in China emphasis is placed on the simple elemental Gospel truths. In the very first article in the

cry, Who is sufficient for these needed changes? we are pointed to Jesus Christ. Man's eternal need of God, the challenge of the cross, and Christ's message of life reaching the farthest ends of the earth, purifying the world and redeeming the lives of the lost, are some of the forms of speech that indicate the fact that even if the Church has failed or been dormant Christ will win the victory.

The call for serious reconsideration of mission policy in educational work in an early article is emphasized in Dr. Kuo's contribution. On page 77 will be found impressive reasons for increased efficiency. The closing article, by David Z. T. Yui, on The Coming Chinese Christian Leadership, is full of significance at this time when we have seen what well-lead Chinese propaganda can accomplish and the evils it can avoid.

We wish the articles had been presented in a more attractive form. The unlead pages do not invite study or underlining or other notation for after use. In these days of examination of all available redemptive forces, and perhaps too great a desire to do old things in new ways, such articles are worthy of more than the casual investigation of pamphlet literature. Typographical mistakes are few, perhaps the most unfortunate is the reference on page 42 to "the non-interment of enemies."

G. M.

WHERE ARE THE MISSIONARIES?

DIRECTORY OF PROTESTANT MISSIONS IN CHINA. 1919. *Edited for the China Continuation Committee by Rev. CHAS. L. BOYNTON, Statistical Secretary. Kwang Hsieh Publishing House, Shanghai and Peking. Price in China, Mex. \$1.30 postpaid.*

Not all useful things are entertaining: this Directory comes under that head. It is not a book to be used for the lightsome whiling away of time; yet it is indispensable. It is, as a matter of fact, more than a Directory, giving, for those who will take time to study it, much information about missionary work in China. It is inevitable that there should be errors in a book dealing with such a changing group as the missionary body, but care has been taken to keep these errors down to a minimum, and help is asked to reduce them even more in the future.

The Preface indicates the improvements attempted this year, as (1) greater accuracy, (2) more detailed information, (3) cross-references from Parts II and III to Part I, (4) all names removed from the 1918 Directory are listed on pages 334-7, with the cause of removal, (5) the Chinese characters for each station have been added in Part II as well as in Part I.

In addition, a list of important facts is given under the caption "If you want to know."

By way of improvement in detail we note that the name under which a Society appears in the *World Atlas of Christian Missions* and the *Missions Code*, is given in Jenson type; names not entered in either of these books are in Roman type; Ionic type is used for the abbreviations, etc.

In the way of special statistical information we note that the missionary body now numbers 6,561.

We ourselves have noted that the names of the provinces in connection with the China Inland Mission, for instance, have been enlarged and made more clear, and the whole appearance of the book shows improvement in clearness. Every office and official finding it necessary to get in touch with missionaries in China should have a copy of this Directory.

300 correspondents assisted in gathering the information in this book; to collate it has required a tremendous amount of close and careful observation. To both correspondents and Editor and the Committee which made the publication of this book possible are due hearty thanks.

In general the book is divided into four groups: (1) societies grouped denominationally; (2) geographical location of provinces and stations; (3) alphabetical list of individual names; (4) important special committees and organizations.

The best way to show our appreciation is to buy and use. It should not be forgotten that only some such committee as the China Continuation Committee could make the publication of such a book possible.

R.

CHRISTIANITY AND THE HINDUS.

THE PRESENTATION OF CHRISTIANITY TO HINDUS. *Board of Missionary Preparation. New York. 25 cents.*

This report is one of a set prepared by a Committee on behalf of the Mission Boards of North America, with the intention of providing junior missionaries with a handy statement of the problems before them. The names of the compilers, together with those consulted in the preparation—over a hundred in number—mark the work as a first-hand authority.

From the point of view of Chinese Missions it is most advisable that the Indian field should be also studied. Buddhism cannot be rightly estimated apart from a knowledge of Indian thought. For while Buddhism is nominally extinct in India proper, we read here that the Vedanta "at the present day is almost supreme; its adherents include more than ninety per cent of all the Indians who would classify themselves as followers of a definite system." Now Chinese Buddhism, so far as it is a philosophy, is little more than the Vedanta with the names changed. And it is this which under the name of 佛學 still has a vogue among those who wish to rise above the level plains of Confucianism.

For the rest we can but wonder at the number of fundamental statements which apply with almost equal truth to China. "Not a belief in doctrines but a conformity to certain customs and institutions enables one positively to call himself a Hindu." "Hinduism is a narrowly national non-missionary religion." As regards social reform movements due to Western influence, "the area of Indian life which has been touched by the new influences is tiny in comparison with the whole population?" On the relation of East and West we read "At the present time the racial self-consciousness of Hindus is abnormally strong. It is especially manifested by

some of the educated classes who resent condescension, keenly feel injustice, and dislike patronage." On the other hand "the attitude of the men of the West is commonly condescending, if not worse." "In the Hindu code of life, patience is a supreme and cardinal virtue." But hardly any virtue is more tested than this in dealing with the people.

Again it is said that the attitude of early missionaries "was one of antipathy even of hostility to the religion and the philosophy of the people." To-day there is danger of the other extreme, and through forgetting the fundamental opposition at the heart of the two faiths, some missionaries have lost their fervour.

As to methods of work there is naturally no preference shown for one form more than another, but an unfavourable report is given on attempts to win the people by adopting native food and attire. Owing to differences of climate this is judged to be easier in China than in India. As to asceticism it is said that the missionary who mingles in worldly pursuits and amusements presents to the Hindu a difficult problem, but that the more ascetic will always be outdone by the Hindu in that respect; the Christian type of piety is better shown by a consideration for all men and a readiness to engage in social service.

The book concludes with an outline of studies of special value, and adds a very adequate and well classified bibliography.

J. W. I.

MISSIONARY PREPARATION.

EIGHTH REPORT OF THE BOARD OF MISSIONARY PREPARATION. *Edited by*
Dr. FRANK K. SANDERS. 25 Madison Avenue, New York. G. 25 cents.

A representative body which makes up the Board of Preparation for Missionaries for North America, met in New York in December 1918. This is a synopsis of the work done. There can be no manner of doubt about the devotion and enthusiasm given to the consideration of this problem of missionary preparation by the leaders of the activities of the Churches in the United States, and now that the war is over, one hopes that similar attention will be paid to the same question by missionary bodies in other lands. There is a saneness of outlook and a full appreciation of the needs and difficulties shown in the report, and we can only thank God that this urgent matter is being considered with such earnest purpose and endeavour. There is also a report of the tour made by Dr. Sanders in the Far East. To those who followed that tour with interest, and attended the conferences held, there is little new in his report, though he amplifies the convictions formed, and the whole case is presented in an unambiguous and lucid form. One seems to notice glimpses of a fuller understanding of the problems, which, no doubt, are due to the open mind of the visitor. To an old hand there are a few points which strike one as being puerile, especially those referring to the special preparation of married women, and some might object to the statement that "large numbers of missionaries" settle down "to an almost deadening routine," and we might well ask, What did the Director know *in detail* of the

activities of such missionaries? Or, was he simply reporting an impression gained from cursory observations? We readily admit that younger missionaries are "alert, ambitious, and earnest" and "ready to make any reasonable sacrifices for efficiency," regardless of the fact that they need not face the trials and annoyances of their predecessors. What grounds there may be for the charge that Dr. Sanders found an impatience with the amount of time he insisted on having for stating his case fully, we are unable to judge. He adds that without this full statement the discussion was liable to confine itself to well trodden ground and to be "a waste of opportunity." Having attended some of these conferences we do not remember having noticed such bad behaviour, so long as the visitor was willing to recognise that those on the ground did know something, often knew much, of the problems as they affected China. Those intimately connected with these problems have formulated certain ideals and are anxious to realise them as quickly as possible, so are unwilling to let go their views without very definite and convincing proofs that they are in the wrong, or that their plans are wholly inadmissible: hence they would not like to be lectured. The special committee on the Training of Missionaries appointed by the China Continuation Committee will, I am sure, appreciate the generous terms in which he writes of their work, but there need be no spasms of heart-searching at home about "convincing its membership of the advisability of certain plans for China," for the shoe is on the other foot. It is to be hoped that one result of the visit will be that those at home will recognise that in this matter they must allow free play and ample place for the convictions of those in China, that there are certain features of the work to be done at home and in China that we on the field understand as intimately as any of those who come to us from abroad.

Yet, we thoroughly agree with the general deductions drawn, and the account of the tour is throughout interesting. Most of the recommendations would be accepted by the main portion of the missionaries here. We think further, that the whole report deserves the frankest and most earnest consideration of all. For, after all, our leaders at the Home Base and the missionaries on the field desire only the best for the best service in China and other fields.

SEER.

A THESAURUS OF ENLIGHTENMENT FOR HOMES, SCHOOLS,
AND LIBRARIES.

THE BOOK OF KNOWLEDGE: THE CHILDREN'S ENCYCLOPEDIA. *The Grolier Society, 2 West 45th St., N. Y., The Educational Book Co., London. Twenty volumes complete. Terms: Mex. \$60 C.O.D.; Mex. \$75 instalment, cash \$35 plus \$10 a month; Mex. \$65 cash 30 days. For sale by the Chinese-American Publishing Co., Shanghai.*

This is an indescribable encyclopædia; it must be seen to be appreciated properly. The letter-type is clear, the books open easily and lie flat and have in general a pleasing appearance, though they still retain in the main the serial arrangement in which the

wide range of material therein was first brought out. The sixteen departments include 6,582 pages, 350 colored plates, 10,000 illustrations, 25,000 entries, all well connected by cross references and a serviceable Index of 136 pages.

Using an adult vocabulary, we would say that it deals with history, biology, astronomy, literature, etc.; but in the language of youth it is a book of stories—short, as is fitting—of many races, living things, the moving world, stirring events, great books, and outstanding leaders. It is scientific and pedagogical yet non-technical, and while arranged to answer the questions of developing youth, many older people will find here answers to questions which in their youth they asked in vain. The contents are fascinating, informing, stimulating, and broadening, and all in the main told in simple words. Here we have knowledge made desirable and readily available—in fable, fiction, and fact. The fancy, imagination, and reason are thus all called on. To glance through these volumes is to sense the hidden fascination of the world all around us. Life and its activities, ancient and modern, are exhibited in fearful, grotesque, strange, and marvelous forms. The feelings of fishes, the life of the stones, the pop of the pop-gun, the diet and movement of plants, the sleep of flowers, the bombarding molecules in steam, and numberless other wonderful things are made plain in words and pictures. Teeth, hair, plants, can be seen in different stages of growth. Animals one hears vaguely about are seen in their native haunts. The upward climb of life from the lower forms of vertebrates, with the branches ending in birds and mammals, is shown in a striking way.

There are unveiled mysteries galore, such as those of sound, light, heat, temperature, the nervous system, the digestive system, and the magnitude of the universe. Youthful yet "divine curiosity" is actually *allowed to look inside* the clock, the piano, the steam engine, the brain, the aneroid barometer, etc. The illustrations and stories are aimed to meet the needs of more than one youthful period.

There are things to make and to do, as well as to learn passively. Model houses, sign languages, and many manual activities are provided for constructive boys and girls.

Among the illustrations are reprints of great pictures, a sight of which is denied the vast majority of people. Some of the illustrations arrest the attention, as where the nervous system and the roots of the nerves are arranged like a telephone system, or where trains traveling a mile a minute are shown leaping into space to go to the different stars and the number of years of time it would take for the journey indicated on each train!

In a word, these volumes contain a lot of information put together in a fascinating way, to which others besides adolescents will respond. Many prominent men have helped in the compilation of this information. They have done as they aimed to do—made knowledge readily understandable by youth. We have no hesitation in urging homes, schools, and libraries to secure at once one of these encyclopædias.

R.

PEKING DUST. By ELLEN N. LA MOTTE. The Century Co. Shanghai:
For sale by Chinese American Publishing House. Mex. \$2.20.

How much of the dust got into the authoress' eyes may be judged by the fact that she states in all simplicity that *Russia* has a small sphere of influence of only about 548,000 square miles in the province of "Chekiang." England has one which is a mere fleabite, only about 27.8% of the whole of China, of which 86,000 square miles are in "Kuan'tung." The account she gives of how these spheres were manipulated or manouvred, and of the tragic antics of the foreign advisors of the Chinese government proves that the dust worried her much, for she suffers badly from myopia, and for the rest "gossip" finds a leading place in her book. On what grounds the publishers claim that four months' stay in Peking enabled the lady to "enjoy unusual opportunities of observation" is a puzzle which we dare not venture to unravel. The Hotel des Wagons Lits figures very prominently, and we suppose that the "wags on lights," as it is sometimes nicknamed, played a no inconspicuous part in her field of observation. We must not be too hard on the writer, for she ends her book by saying that Peking "is a place of whirling clouds of gossip, and whirling clouds of dust," and she, dear lady, must have suffered from both these afflictions. Further, she should be grateful for the inherent kindness of the Chinese that her amazing ignorance of Chinese etiquette when she "pinioned the hands of a young Chinese gentleman, clad in gorgeous brocade, probably an official," did not end disastrously for her. She is always witty, sometimes interesting, when describing her own actual experiences during the four months in 1916/17 which she so much enjoyed in the capital, some of which were novel to her but commonplace to others. But when she quits the realm of actual experiences, she writes in a disjointed and often inaccurate manner, the "dust" and "gossip" being too much for her, apparently. Surely she should have sifted the gossip, and cleansed her eyes of the dust. We admire her patriotic spirit as shown in her panegyrics of her native land, though, evidently, she had never heard of the boycott of American goods some years back. She plays the old "Boxer indemnity" trick for all its worth, but it is beginning to wear thin by now. We have nothing to say against her defense of China, which has so often been "betrayed," for we have no word to offer but condemnation of all who have been guilty of bullying China, and there are some such. We do not object to her fondness for a land wherein "cheery blossoms" bloom, and she may be right in the account she gives of how the Allies bullied China against Germany, though we need far more evidence than she produces to give credence to it. But when she comes to Great Britain and France the pen is dipped in vitriol. We are afraid she dealt too freely with a certain nest-group of gossips: and the book is vitiated by superficial, and often unjust, diatribes.

The authoress has undoubted gifts as a writer, but they should be used to better purpose. If she ever comes again, let her avoid the gossipmongers, and abstain from statements which are diametrically opposed to the facts. Let her confine herself to questions

she understands and to personal knowledge, then we may hope to have another book of vastly greater import than this butterfly.

SEER.

STORIES FROM CHINESE LIFE. By "ROVER." Messrs. Eward Evans and Sons Ltd., Shanghai. \$1. Postage 8 cents.

"Rover" has moved about the province of Szechwan with open eyes, alert ears, and keen perception of the inner working of Chinese minds and appreciation of their customs and ideas. We have an admirable account of the Kolaohui, that sinister secret society which has stirred up terror in many provinces, and which deals also with some of its good points. Another on Transmigration is most informing and enlightening. "Beneath a Yellow Skin" and "Just a Chinese Girl" are also full of living interest. These 116 pages are brimful of most detailed information and touching incidents. We most heartily commend it to missionaries and others who desire to see and know things concerning this great people, and all done in a very arresting fashion. We trust the author will continue to provide such a good feast as this book supplies.

SEER.

A LIGHT IN THE LAND OF SINIM. *Forty-five years in the "True Light Seminary," Canton.* By HARRIET NEWELL NOYES. Revell Company, New York and Chicago. G.\$1.50.

This is the record of a life wholly devoted to a sphere of Christian service little appreciated and understood when the gracious lady whose life-work is here described began her remarkable career. One cannot read such a book without devout gratitude to God, and a firm belief in the power of the Gospel of Redeeming Love to transform the most hopeless and uninviting, and to wish that there were hundreds more of a similar nature in this needy land. One cannot read this volume of 250 pages without deep emotion, for it shows how one woman, equipped by nature, education, and grace, to do great and abiding things for the Kingdom of God, is able to overcome difficulties, to devise and provide deftly, and to conquer in the power of faith. She pays worthy tributes to all who have been associated with her. The book has thirty-three admirably executed illustrations. A book to read and ponder over, to confirm faith and to stir up more strenuous endeavour.

SEER.

"A PRIMER ON ISLAM" AND THE SPIRITUAL NEEDS OF THE MOHAMMEDANS OF CHINA. By Dr. S. M. ZWEMER. Published by the Special Committee on Work for Moslems. China Continuation Committee. Mex. \$0.15.

This book of fifty pages and five illustrations is prepared for the Christians of China, and will presumably appear in Chinese form eventually. Meanwhile, for Chinese who can read it in English, and for missionaries, it will be found valuable, as it gives in a condensed form the essentials which we all ought to know.

The Moslems of China are so close and clanish that very few people outside their own community really know much about their doctrines and practices, and probably few Moslems themselves know as much as this book can tell them of the history of their religion, its distribution, strength, weakness, etc. The name of the distinguished author is sufficient guarantee that this "Primer on Islam" is reliable, and that it is frank and fair. It is fortunate that Dr. Zwemer has been able to observe and investigate Chinese Mohammedanism in China itself, and to prepare his book to meet the actual needs.

There is an excellent résumé of the life of Mohammed, and of the rise of Islam. The statement of Moslem beliefs and practices will be of real value to Chinese Christians, helping them to see the points of similarity and also the great differences between Christianity and Mohammedanism. The chapter on the best methods of reaching Moslems should be carefully read by all Christian workers who are likely to come in contact with these interesting people. The supreme method of winning Moslems is declared to be *love* rather than argument, and an incentive is given to us by the statement that "Those who have tried to work among Moslems in China have found them not only accessible but sympathetic and willing to hear the Gospel message more than in any other country."

I. M.

穆罕默德傳 LIFE OF MOHAMMED. By ISAAC MASON. For sale by the Kwang Hsueh Publishing Co., Shanghai. Mex. sixteen cents.

This little book of 44 pages gives a succinct account of the life of the founder of Islam. His birth and death, loves and hates, struggles and triumphs are all recorded here briefly but clearly. The book is printed on mao-pien paper and the type is clear and good. There is an excellent picture of Mecca and the Caaba as a frontispiece and there is a very mild criticism of Mahommed's life and work at the end. The style is very easy wen-li; so easy, indeed, that sometimes it becomes ambiguous as on page 11, 教務景象現在無大礙 "there was *now* no great hindrance to the progress of Islam." This is a correct English idiom but one doubts whether 現在 can mean a point of time other than the actual present. In the quotation it means that period of which the historian was then writing. On page 13 不因獻祭而殺子女 This evidently means "must not offer children in sacrifice" but it might mean "must not because of a sacrifice kill their children." It would have been better expressed 不殺子女以獻祭 or 不可犧牲子女為祭物. On page 31 如有夫姦則以石磔之 from the context this clearly means "If a woman who has a husband be guilty of fornication—" It would have been better 如有夫之婦姦則以石, etc. In spite of these minor defects the book is quite readable and will doubtless be found useful by those working amongst Moslems.

J. D.

BRIEF MENTION.

WORLD'S STUDENT CHRISTIAN FEDERATION report of student movements in 1917-18; a summary of world work among students, dealing with a membership of 176,000, in many countries. This is an interesting volume as indicating an international, interdenominational Christian movement among the young which must tell for Christian unity more and more as the years go on. The reports from the different fields were based on thirteen questions, dealing, among other things, with the effect of the war on student movements.

Correspondence

CHRISTIAN ENDEAVOR AND TEMPERANCE.

*To the Editor of
The Chinese Recorder.*

DEAR SIR:—The following letter on the above subject, just received from Rev. J. E. Shoemaker, D.D., contains some suggestions which we believe will be appreciated by your readers:

DEAR Mr. and Mrs. STROTHER,

"The real point of my writing is to encourage you in keeping the question of *temperance* coming along now and again in the list of C. E. topics. The leader yesterday was a young shop-keeper, who in addition to his attack on gambling and wine drinking, made a 'bulls-eye' on the tobacco target. Until the beginning of this year he was a smoker. When he was attending the men's class this spring, he happened to call at Dr. Lu's home and Mrs. Lu pointed out the folly of wasting his money on tobacco. It took root apparently, for before he left the class he wished very much to own a Bible Dictionary, which was on sale there for \$1.00, and finally decided to cut out the smoke and have the Bible study help. Now he prizes his book not only for its worth, but because it stands to him as a symbol of victory over his lower nature.

"It was interesting to hear how the members faced the drink question; for, as you know, 'wine' is as much a part of the meal for most Chinese as tea or coffee is for the Americans. Some, who were already free from

bondage, came out clear in condemnation of the useless and expensive habit, which was only harmful to all who used it. Others spoke apologetically, admitting they could not give it up, but advocating moderation in its use.

"A few bolder spirits sought scriptural warrant for its use. Paul's exhortation to Timothy to be 'no longer a water drinker' was made to bear more than it could stand.

"One man even ventured to find a praiseworthy use of the drug, in that it made it possible for the daughters of Lot to escape the calamity of a childless old age. But a later speaker corrected this faulty exegesis. I was pleased to hear one earnest young fellow come out with an answer to the plea that the habit is unbreakable, which, to me at least, was quite convincing. He said, 'Of course, it can be given up; any man who could give up the worship of idols, and all that involves, certainly can break the bonds of his appetite for liquor.'

"On the whole, it was a very helpful temperance lesson. And it behooves the entire Christian Church of China to be arousing itself and arming for the fight that will be required to rid China of a curse that threatens to enslave their land in a far more dangerous way than the encroachments of Japan, which they so greatly dread.

"American tobacco is bad enough in its robbery and enslavement of the people, but American liquor will be ten-fold worse.

"Keep on with the good work.

"Yours sincerely,

J. E. SHOEMAKER."

Sincerely yours,

Mr. and Mrs. EDGAR E. STROTHER.

MISTAKE IN MISSIONARIES'
DIARY.

To the Editor of

The Chinese Recorder.

DEAR SIR:—In the September number of the RECORDER last year Mr. Gilbert McIntosh wrote a notice about the above mentioned subject pointing out "a mistake in the 1919 Calendar printed in the beginning of this year's Diary." May I call your attention to quite a similar mistake this year in the 1920 Calendar printed in the beginning of the 1919 Diary. The 9th moon has got 30 days and the 10th moon 29 days instead of vice versa. Thus November 10 shall be the 1st of the 10th moon, not the 30th of the 9th moon. All the days of the 10th moon must be corrected accordingly.

In stating this mistake I have followed a Chinese Calendar 增訂陰陽歷對照表 printed by The Commercial Press in Shanghai. This Calendar proved to be right last year.

Yours sincerely,

BIRGER SINDING.

Changsha, April 23, 1919.

MORE LIGHT ON "CONFUCIAN
GOD-IDEA."

To the Editor of

The Chinese Recorder.

DEAR SIR:—It is with much diffidence that I offer a few words of criticism of Dr. Y. Y. Tsu's scholarly paper in your May issue on "The Confucian God-idea."

Dr. Tsu says, speaking of the hymns and prayers used by the Ming Emperors at the worship of Heaven, "Those hymns and

prayers were wonderful, breathing of the spirituality of the psalms of David and Solomon but can we be sure that they were more than beautiful poetic forms composed for specific occasions and read, perhaps, by the Emperors, with no more apprehension than a child does when reciting the 'Great Learning' or the 'Analects of Confucius'?" This is a little hard on the Ming Emperors and harder still on those who composed the hymns and prayers which excited the admiration of Dr. Legge. To my mind it seems indubitable that the original thinker whoever he was who first gave utterance to those lofty spiritual thoughts must have been giving expression to the genuine emotions and aspirations of his heart. He may not always have lived on the high plane indicated by these hymns but his feet must, for a time at least, have been like hind's feet on his high places. High and holy thought does not gush from the heart of a vile or insincere man. Does the Edomite, for instance, could not have written the twenty-third psalm. Unscrupulous men may borrow the language of piety for their own selfish ends but they are incapable of originating it. They may, of course, imitate it, but they could no more create it than figs could grow on thorns.

Someone, then, at some time must have had a high conception of God and China has a right to claim that the highest point reached by her religious thinkers is her truest conception of the God-idea.

I also dissent from Dr. Tsu's criterion of the sincerity of the ancient writers by the fruit their writings have produced in the thought of the men in the street to-day. One of the things con-

stantly insisted on in the classics is that in order to understand the sage one had need to have in himself some capacity for being a sage. If you ask the natural man to judge spiritual things you are likely to get an unsatisfactory reply. To interpret the thought of an author you must be in sympathy with his ideas and this is as true of those who wrote the ancient hymns and prayers referred to as of any other writers.

Dr. Tsu's thesis is the "Confucian God-idea." I wonder whether he differentiates that from the more ancient Chinese idea of God. Not a few foreign students of Chinese hold that Confucius did much to destroy the faith of his countrymen in the Supreme Ruler. Certainly the references to God in the pre-Confucian books are both more numerous and more nearly allied to Christian conceptions than those which are found during and after the times of the Master.

J. D.

Shanghai, May 12th, 1919.

HEATHENISH PRAYER-CYCLES.

To the Editor of

The Chinese Recorder.

DEAR SIR:—A day or two ago I received an anonymous card with Shanghai postmark asking me to copy out a prayer (illspelt and ungrammatical and to a certain extent unintelligible) and send it to nine friends within nine days and promising me that on the tenth day I would hear some good news and be saved from some troubles. A faintly crossed-out threat very plainly visible said "Those who fail will meet with calamity." I did not

comply with the request being unmoved by the promise or the threat but sent the card with a letter to the *North China Herald* hoping that the anonymous sender would thus learn how little I appreciated being invited to take part in what seems to me a very vain and very heathenish repetition. I am writing to you in case he missed the copy of the *North China Herald*.

Yours truly,

JOHN CURTIS.

Dublin University Mission, Funing,
Fukien, May 7th, 1916.

NEW UNION VERSION.

To the Editor of

The Chinese Recorder.

DEAR SIR:—In the new Wenli Bible, Union Version, the word "repent" is in the New Testament generally translated by the characters 悔改. What is the exact signification of this phrase? It is not found in either Williams or Giles. In the older versions the term used was 悔改. Are the two expressions identical in meaning, as my Chinese writer says they are? If so, what is the object of the change of order? In some ways the older form would seem more logical: it is more natural that repentance should precede amendment, than the converse.

By the use of the character 改 do the translators intend readers to understand that in the repentance which precedes faith in Christ Jesus and forgiveness, there is included not only penitence, but also a certain amount of amendment of conduct? This is the meaning that Chinese readers inferred from the previous rendering of 悔改.

In the Old Testament, where repentance is predicated of God, I notice that the character 改 is not used, presumably because in this case amendment of conduct was not implied.

Yours, etc.,

THOMAS BARCLAY.

A GOOD WORD.

To the Editor of

The Chinese Recorder.

DEAR SIR:—As both myself and my late wife (recently taken to her reward) have been for years interested in helping from this country, Missionary work in China, will you please allow me to convey through your Editorial, my thanks to God that He permitted the Rev. A. H. J. Murray to write such a clear and searching word for all Missionaries in that country—as his article upon the “*Uplifting of the Church.*”

As also to convey my thanks to the RECORDER for having printed it. Such articles are bound to bear fruit by being a *call*, and a *help*, to many Missionaries in China—who nowadays (at least some of them) much need such a word.

S. J. M.

21 Canning Street, Liverpool.
April 25th, 1919.

THE DEEPENING OF SPIRITUAL LIFE.

To the Editor of

The Chinese Recorder.

DEAR SIR:—The article by Miss Cable, on the above subject, in June issue of the RECORDER, is thought-provoking, and contains suggestions that many of us need to take heed to. The marked tendency to rush, hurry, and attention to a multitude of details, in many Mission annual gatherings, resulting in the largely leaving out of the deeper things, is, perhaps, almost juvenile, when we consider the relative value of things. The thought in the word “Retreat,” emphasised by others, and of which again Miss Cable reminds us, is surely worthy of careful consideration. Why not introduce real periods of silent prayer and meditation, into our summer Conferences, etc.? And could we not begin many such meetings with one or two *days* of quiet, unhurried gatherings? “Power with God means mastery of men.” And we need these times of lengthened and deliberate quiet, if we would be fitted to hear the Heavenly Voice, and see the Heavenly Vision, and thus be prepared to effectively serve men. He who is truly spiritual is truly practical, and filled with holy and aggressive force.

Yours, etc.,

LEARNER.

Missionary News

General

Y. M. C. A. RURAL SECRETARIES IN INDIA.

Five years ago the Young Men's Christian Association of India opened a rural department to begin to grapple with the terrific economic and social needs of the down-trodden out-cast masses of the poor. Gradually the work has grown and developed until now a strong organization is able to face the village problem. About three years ago several experts, after a thorough canvass of the field, formed a Christian Central Bank. This Central Bank loans money at $7\frac{1}{2}$ per cent to co-operative societies which are organized by the Y. M. C. A., subject to inspection by government. It has never yet had a bad debt nor made a loan on which the interest has not been paid. Its Board of Directors is composed of men of the highest Christian character. It is under complete and constant inspection of the government. This bank forms the financial centre for Christian co-operative societies and rural banks.

Able young college graduates of strong moral character are chosen by the Y. M. C. A. and given a thorough training in government agricultural schools, government training in conducting co-operative societies, or as specialists in weaving, sericulture, leather working and other industries. Let us imagine a young Indian Secretary, an English-speaking college gra-

duate, entering a rural field endeavoring to lift the whole tone of life in a group of twenty surrounding villages. As he enters the village there is evidence on every side of squalor, poverty, insanitary conditions and debt. He makes a survey of the field, and prepares to form a co-operative society with unlimited liability. The government inspector then visits the village, examines all their property and accounts, and approves of the amount of the loan to be made, to them.

First of all the old debts of the villagers are paid off which have been hanging like a mill-stone about their necks, bearing interest at from 18 to 150 per cent with the principal constantly increasing. Once the village is free, new loans are made which are confined strictly to *productive* investments. These must be approved by the committee of the village, every man of whom is responsible to the full extent of his own property, and hence no bad loans are sanctioned.

The Y. M. C. A. rural secretary teaches the people to keep their books and to educate their children. He teaches the farmers better methods of fertilizing, the preserving of crops and fodder; he introduces the silo, teaches the people the rotation of crops, better methods of caring for cattle and poultry, and how to secure the best market for their produce. In other districts the rope and fibre, and leather industries are

successfully introduced. Co-operative societies soon teach the people new habits of thrift, self-help and co-operation.

But their progress does not end here. The co-operative society and the economic benefits are made the leverage for lifting the entire life of the village—moral, social, educational and religious. In the first place people are taught that no loans will be advanced unless there is better sanitation; the filthy cess-pools must be filled and the village cleaned and made healthful. In the next place the society insists upon the opening of a village school. When the adults become ashamed that they cannot read or write or sign their own documents, night schools are opened for them. The co-operative society becomes also a great moral leverage.

Take a typical rural worker like my friend *Manuel*. This one man is conducting work through twenty-five local rural Y. M. C. A.'s which have been organised in his own district. Last year more than one thousand cottage prayer meetings were conducted, fifty Bible classes were held and fifty-two men joined the church. And all this work has been accomplished by one educated *Indian Christian* whose entire budget can be covered for \$500 a year.

This work has been tested now for five years. Its growth has been steady and normal. The number of rural secretaries has increased from three to twenty-three, co-operative societies from 5 to 110, their membership from 200 to over 4,000. The working capital increased from \$1,700 to over \$75,000.

G. S. EDDY.

A BLIND PREACHER.

Miss Ackzell, of the China Inland Mission, writes from Siaoyi, Sha., "In the beginning of 1918 I taught a blind youth named Liu to read the Mandarin Union Braille system. He was nineteen years of age and had been blind for three years. He was exceptionally bright and clever and learned to read the New Testament after two weeks' instruction. I, myself, had to learn and teach at the same time. My pupil is now at our Theological Seminary in Yuncheng. Letters from the teachers say that he is getting on very well. He is not behind any of his classmates, although he is blind. He is now studying English so as to be able to read the whole Bible and other books; books in Chinese Braille being as yet very few.

Mr. Liu belongs to a well-to-do family who were very bigoted vegetarians. He began school early and made such remarkable progress that great hopes were entertained of a brilliant future for him, when he would accomplish great things for his country. His one ambition was, that when that time came he would free China of foreigners and of the Jesus Religion.

At the age of sixteen Mr. Liu suddenly lost his sight. The blow to his parents was a crushing one. When somewhat later he became an earnest believer in the religion which he had once persecuted and scorned the blow was almost equally severe. In time, however, his prayers and the change in his character won the consent of his parents to his baptism. Now they have prepared a nice large room where every Sunday some of the Christians nearby, and not a few

non-Christians gather and worship the living God.

Mr. Liu's zeal and love for his Lord are most remarkable. Far and near he is out preaching. Of course, there is much curiosity to see and hear the blind man read, but that is not all, for some have really come out as Christians through his influence.

When people pity him because he has lost his sight, 'Such a boy,' they say, 'who surely would have been a great man in the State,' he just tells them that a few years of blindness down here does not count much, as through this he has gained spiritual sight. 'If I had not lost my sight I would never have been a Christian,' he says. 'I was too arrogant and full of pride. God knew it was the only way to get me.'

Will you by prayer help this young servant of Christ, that he may be used to draw many to the Master. His father begins to see the light, but his mother is a fanatic vegetarian still. His wife is an earnest inquirer."

Why not send to the B. and F. B. S., Shanghai, for a Braille Primer (Teachers' Edition) and Mark's Gospel? If you have a suitable blind person at hand you, or one of your Chinese helpers, can "Teach it and learn it at the same time," and it may be, train an effective witness for the Gospel.

CANTON CHRISTIAN COLLEGE "HARVEST MEETINGS" 1919.

This year we have held two series of meetings. The first, on April 26th and 27th, was for students; the second, on May 11th, was for workmen and servants. Three meetings were held for the students. The speaker at the first was Mr. Tracey K. Jones

(Y. M. C. A.) and at the other two Dr. John Kirk (New Zealand Pres. Mission). Mr. T. P. Wong (Y. M. C. A.)—a former C. C. C. student—acted as interpreter. For workmen and servants two meetings were held—one for women and one for men—and at both the speaker was the Rev. Cheung Laap Tsoi of the Baptist Mission. In the result of the meetings these friends have their "great reward," but none the less are we grateful to them for service willingly given and deeply appreciated.

The results of these meetings are as follows:

Decisions:

Staff	...	...	...	...	1
Students	...	...	...	...	67
Workmen and servants...	...	...	...	...	22

Total 90

Of the students five are special students whose homes are abroad. Eleven are from the last two years of the Higher Primary School. Forty are from the Middle School—years one to three: two from the Girls' School; and nine from the College including fourth and fifth years Middle School. Of the workmen and servants eleven are women, and eleven men.

These new Christians are now joining various Churches in Canton. Many of the Churches in the past, however, have not used the services of their student members so much or so wisely as they might have done. We urge the Churches to shoulder their privileges and responsibilities in this matter.

RESULTS OF HEALTH ESSAY CONTEST.

Conducted by the Joint Council on Public Health Education.

In all, there were fifty-six students who entered the contest.

Among them forty-two were boys and fourteen girls. Twelve were of college grade; twenty-eight and sixteen of middle and primary school grades respectively. Some students wrote on more than one subject. For that reason sixty-one papers were received. Of these twenty-one were written in English and forty in Chinese. Nine were written on "What Makes one Sick"? thirty on "Personal Hygiene," eight on "Home Sanitation," nine on "Health as a Factor in Bringing about the Rise and Fall of Nations," and five on "The Relationship between National Health and National Wealth."

Papers were sent in from eleven different provinces, viz :

Kiangsu	... 25	Shansi	... 2
Chihli	... 13	Hupoh	... 2
Kiangsi	... 5	Fukien	... 1
Hunan	... 3	Shantung	... 1
Chekiang	... 3	Kansuh	... 1
Kwangtung ... 1			

The following students are the winners :

I. College Grade.

Winner of First Prize. Mr. John Wu of the Comparative Law School of China, Shanghai, writing in English on "The Relationship between National Health and National Wealth," awarded \$20.00.

Winner of Second Prize. Mr. Wang Chen of Tsing Hua College, Peking, writing in Chinese on "The Relationship Between National Health and National Wealth," awarded \$10.00.

II. Middle School Grade.

Winner of First Prize. Mr. Ou Yang Ching of Yeuh Yuen Middle School, Changsha, writing in Chinese on "Personal Hygiene," awarded \$10.00.

Winner of Second Prize. Mr. Tsu Hai Nyoen of Soochow Academy, Soochow, writing in English on "How to Keep One's Self in Perfect Health," awarded \$5.00.

On account of large number of papers from Middle Schools, it was decided to add three more prizes of \$3, \$2, and \$1 respectively. They were awarded in the following order :

Third Prize. Miss Kwei Ts Liang of St. Mary's Hall, Shanghai, writing in English on "How to Keep One's Self in Perfect Health."

Fourth Prize. Mr. Tau Kok Thoan of Anglo-Chinese College, Amoy, writing in English on "How to Keep One's Self in Perfect Health."

Fifth Prize. Miss Liu Jung Shih of Bridgeman Memorial School, West Gate, Shanghai, writing in Chinese on "Home Sanitation."

III. Primary School Grade.

Winner of First Prize. Miss Hseng Chen Hsang of Baldwin School for Girls, Nanchang, Kiangsi, writing in Chinese on "What Makes One Sick?" Awarded \$5.00.

Winner of Second Prize. Mr. Chang Chen Hseun of Yi Cheong School, T'ai Hsien, Kiangsu, writing in Chinese on "What Makes One Sick?" Awarded \$2.50.

Judges: Dr. Robert C. Beebe, Mr. C. C. Nieh, and Dr. V. P. Yui. A word of appreciation must be said of Mr. C. C. Nieh for offering the prizes.

We appreciate the efforts of the students very much. Many students whose names have not appeared in the winners' list, really did very well; and it was

for this reason that we gave five prizes to middle school competitors. Every student who com-

peted, probably learned more about health than by hearing a dozen health lectures.

News Notes

From October 4th, 1918, up to May 22nd, 1919, the Yunnan Mission received Mex. \$5,905.22, of which the Chinese contributed \$5,442.34.

The Anti-Narcotic Society of Tientsin has over seventy branches in the 119 districts of Chihli. They hope to have one branch in each district.

The Peking International Anti-opium Association received a gift of \$1,000 gold from Mrs. Chadbourne of New York, through the American Minister.

The Rev. F. B. Turner has recently been honored by the President of China with the decoration of the fifth class of the "Excellent Crops." This was done in recognition of services rendered in connection with the flood in Tientsin during the autumn of 1917.

New equipment has been provided for the Lily Valley Conference grounds, which, to the end of August, is under the personal supervision of Mr. Ralph B. Colson. Property and equipment are placed at the disposal of the Christian movement in China, particularly for the use of conferences.

Prof. T. E. Tong, after twelve years in the Shanghai Baptist College, is opening on July 1st a translation bureau. He and a staff of assistants are prepared to do translation work (into Chinese) at stipulated rates for different

types of work. Thus we have a Christian translation bureau which will prove very useful, we are sure.

The "Morphia Black List," we learn from the Bulletin of the International Anti-Opium Association, containing the names of Japanese firms, and published in the Peking and Tientsin Times, has brought about an almost complete cessation of the illicit trade in morphia and cocaine, and consequently the List has been withdrawn from publication.

From *The Herald*, the organ of the Baptist Missionary Society, we learn that at the Institute and Museum, Tsinanfu, visitors during 1918, including attendances at addresses and lectures, numbered 353,392, representing all classes of the community. During the same year there were 48,216 visitors to the city museum at Tsingchowfu.

Mr. Chen Tieh-sheng has been appointed to give his whole time to the Committee on a Forward Evangelistic Movement. He will be glad to respond so far as his time and strength permit to invitations to address conferences and other church meetings with reference to evangelistic methods and work. He may be addressed in care of the committee at No. 5 Quinsan Gardens, Shanghai.

For those who wish to get an insight into one of the interesting

modern pedagogical developments, we recommend the reading of an article in the July (1919) *Educational Review* on "The Measurement of Intellect as Applied to Schools," by A. Archibald Bullock, M. S. The writer has had practical experience in the matter of the measurement of the intellect, and writes instructively.

The financial year of the London Missionary Society, which closed on March 31st, was the most prosperous in the history of the Society. There was an advance in the ordinary contributions of £9,693; while from legacies came the large sum of £78,854. Of this latter sum £56,000 is being invested as capital reserve as a means of cancelling payment of interest on borrowing.

During 1918 the North China Union Language School enrolled 226 different students. They represented 21 missionary societies, 4 Legations, 4 Chinese Government Boards, and 12 foreign firms. A library has now been secured and some funds are in hand for developing it. Twelve organizations, including the British Chamber of Commerce and the British Legation, are represented on the Board of Directors.

The China Club of Seattle, in co-operation with the University of Washington, the Chamber of Commerce, and the Commercial Club, is working on plans to assist Chinese students to prepare for a commercial career. Students will spend an equal amount of time in study and actual practice along commercial lines with Seattle business firms. A number of the Seattle merchants are prepared to assist the students

in this new and interesting venture.

Dr. A. A. Fulton, of the American Presbyterian Mission, Canton, on June 4th, 1919, celebrated his seventieth birthday. For thirty-eight years he has been a missionary, and is still well and active. One reason given for the success of this pioneer worker is his willingness to listen to the ideas of his junior colleagues and to give responsibility to them. We congratulate him on his long term of service and promise of yet other years of helpfulness.

At the request of the Editorial Board the Rev. Milton T. Stauffer, Secretary of the Committee on Survey and Occupation (of the C. C. C.) has assumed responsibility for the page on "Intercession," which he has carried on for the past five months. He will appreciate receiving any suggestions or any material for the improvement of this page which any of those interested in this important subject of intercession are able to send to him from time to time.

We note in the *Fukien Diocesan Magazine*, July (1919), that among the forward steps taken by the Synod during the last year, as reported by Bishop Hinds, is the admission of women to the Councils of the Church. This gives to women the power of voting for and being elected as representatives upon the pastoral committees, district Church Councils, and the Synod. In the same magazine Rev. John Curtis reports a most inspiring development of work among the men in Funing City. Following the New Year's evangelistic effort, a couple of

lowly Christians, not learned and not mighty, carried on evangelistic work; as a result, the men's side of the church is now packed Sunday after Sunday and has overflowed into a third of the women's side.

On June 4th, 1919, the cornerstone of the headquarters of the National Committee of the Young Men's Christian Association was laid in the presence of an interested audience. The land for the building cost G. \$40,000; the present portion of the building will cost Tls. 86,000, and when finished, about Tls. 125,000; with a total floor area of 48,300 square feet. The building will be up to date in every respect. Thus after about nine years the need for a national building where this organization might effectively render its contribution to the upbuilding of young men in China has been met.

The third annual report of the China Medical Board, for the year 1918, shows that during the period reported plans for the Peking Union Medical College and the School in Shanghai, made progress, especially in Peking. Assistance has been rendered to a number of mission hospitals, with the idea that graduates of the future Medical School may serve their internship in these hospitals. During the year thirty-one medical missionaries on furlough and twelve Chinese doctors have been studying in the United States on scholarships or fellowships provided by this Board. We note that the Board is also assisting three Chinese pharmacists. A few existing medical schools of strategic importance have also been assisted.

From the 1917-18 report of the World's Student Christian Federation, we learn that in China there were, in the year reported, 148 separate student organizations with a membership of 12,443. Seventeen publications specially suited to their needs were issued, and eleven conferences held, attended by 1,511 students. In addition, during the year 8,110 students were enrolled in Bible classes. The Chinese Student Volunteer Movement for the Ministry, a part of this work for students, now has a national staff of three Secretaries, with Volunteer Bands organized in fifty-two schools. In the way of social service many of these student associations conduct free schools for poor children, one such conducting and financing nine at an expense of \$1,000 a year, and another twelve.

The April 19th (1919) issue of *The Living Church* has an interesting short article on the plans of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A., showing that they have decided to put on a nationwide campaign in which at least twenty million dollars will be raised, over a period of three years. To carry this out they have appointed a committee of five, with power to act. Already a survey of the work of both domestic and foreign fields is under way. It is noted that "for the first time in the history of this Church, therefore, a practical working basis co-ordinating, as far as diocesan autonomy will permit, the whole work of the whole Church, will be sought." The Rev. Robert W. Patton, D.D., has been chosen as national director of the movement.

Personals

BIRTHS.

MARCH:

30th, at Fenchow, Sha., to Mr. and Mrs. W. R. Leete, A. B. C. F. M., a daughter (Sarah Elizabeth).

MAY:

7th, at Foochow, to Mr. and Mrs. Chas. H. Riggs, A. B. C. F. M., a son (Wilbert White).

25th, at Taiyüenfu, Sha., to Rev. and Mrs. S. Henderson Smith, E. B. M., a son (Stephen Lane).

JUNE:

2nd, at Chungchow, Sze., to Mr. and Mrs. M. P. Smith, C. M. M., a son (Omar Loveys).

MARRIAGES.

JUNE:

3rd, at Shanghai, Miss K. C. McMullen and Mr. S. C. Farrior, P. S.

4th, at Soochow, Miss N. P. Sprunt and Rev. L. L. Little, P. S.

12th, at Shanghai, Miss Ida M. Albaugh, P. S., and Mr. John R. Vousden.

DEATHS.

MAY:

15th, at Columbia, S. C., U. S. A., Edwin Clark, eldest son of Rev. and Mrs. E. C. Lobenstine, C. C. C., of acute dysentery. Aged three years and eight months.

18th, at Paotowchen, Mr. Sven Carlsson, C. I. M., from typhus fever.

19th, at Foochow, Wilbert White, infant son of Mr. and Mrs. Chas. H. Riggs, A. B. C. F. M.

21st, at Haichow, Rev. A. D. Rice, P. S.

ARRIVALS.

MAY:

17th, from U. S. A., Miss M. R. Ogdon, P. E.

JUNE:

1st, from Sweden, Mr. and Mrs. J. A. Lifbom (ret.), Messrs. M. O. Hjartström, K. O. Gustafsson, A. G. Abrahamsson, J. N. Johansson, C. M. Carlsson, and Misses B. J. Kyrk, E. M. Eriksson, H. V. Carlsson, C. I. M.

From England, Dr. and Mrs. W. H. Davidson, F. F. M. A.; Misses M. E. Goudge, M. W. Jago, E. E. Massey, C. M. S. From U. S. A., Rev. W. F. Hayward, P. E.

3rd, from Sweden, Mr. G. A. Stalhammer, Miss H. A. Dahlberg (ret.), Miss E. K. Svensson, C. I. M.

13th, from England, Misses I. Smith, F. Herbert, M. Preedy (ret.), C. I. M.

14th, from Scotland, Miss M. E. Moore (ret.), C. S. F. M.

17th, from Norway, Dr. and Mrs. V. Vogt, Miss E. Berg (ret.), N. M. S.

20th, from U. S. A., Rev. and Mrs. W. H. Sears, S. B. C.

DEPARTURES.

MAY:

24th, to U. S. A., Mr. G. F. Turner, Y. M. C. A.

31st, to England via U. S. A., Rev. and Mrs. L. Wigham, Rev. and Mrs. B. Wigham, Rev. and Mrs. C. M. Stubbs and children, Miss Vera Vardon, F. F. M. A. For U. S. A., Mrs. J. A. O. Gotteberg, N. M. S.

JUNE:

14th, to Canada and England, Mr. and Mrs. H. H. Taylor and Muriel, Rev. and Mrs. W. A. McRoberts and children, Mrs. G. Cecil-Smith, Frances and Edward, Mr. and Mrs. J. D. Cunningham and daughter, C. I. M. To Canada, Rev. C. B. Nauman, C. I. M. To England, Mr. and Mrs. E. Weller and children, Misses G. C. Davey, E. Kerly, E. G. Wray, R. M. Ford, G. N. Spink, C. I. M. To Sweden, Mr. and Mrs. J. L. Classon and children, C. I. M. To Norway, Mr. B. K. Ystenes, C. I. M. To U. S. A., Misses Berdice Lawrence, Jean Adams, Gertrude Tyler, M. E. M.; Dr. and Mrs. D. T. Davidson, Y. M.; Rev. and Mrs. W. R. Wheeler, P. N.; Miss R. Jourolmon, P. S.; Rev. and Mrs. W. J. Hail, Y. M. To Canada, Dr. P. C. Leslie, P. C. C.

16th, to Australia, Miss P. M. Deck, C. I. M.

22nd, to U. S. A., Dr. Frances J. Heath, Miss Clara B. Smith, M. E. M.

28th, to U. S. A., Misses Mildred Clark, Annie M. Wells, M. E. M.

To U. S. A., Miss M. C. Mason, P. N. (Date not given).

